The Country-Man's Companion:

OR,

A New Method

Of Ordering

Horses & Sheep

So as to preserve them both

From Diseases and Casualties,

Or, To Recover them if fallen Ill,

And also to render them much more Serviceable and Useful to their Owners, than has yet been discovered, known or practised.

And particularly to preserve Sheep from that Monsterous, Mortifying Distemper, The Rot.

By *Philotheos Physiologus*, the Author of *The Way to Health, long Life and Happiness, &c.*

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The Preface.

THE Righteous Man *(saith the inspired Prophet)* is Merciful to his Beast: *Which Mercy, Compassion or Pittifulness consists not only in his* not abusing *them with excessive Labour, and unreasonable Stripes and Hardships, but in providing for them convenient* Food, *and helping to free them of* Diseases *and* Infirmities, *when by his own or other Negligence or ignorant Conduct, Distempers are brought upon them; or rather in such a prudent and moderate Government and Use of them, as may prevent, and give no occasion for such Evils.*

'Tis generally said, and very truly, That Man is the Vice-Roy of the Creation, *and to him is given Dominion over the Beasts of the Earth; but this Rule is not* absolute *or* tyrannical, *but qualified so as it may most conduce, in the* first *place, To the Glory of God,* 2dly, *To the real Use and Benefit of Man himself, and not to gratifie his fierce and wrathful,*

or foolish and wanton Humor; and, 3dly, *As it best tends to the helping, aiding and assisting those* Beasts, *to the obtaining all the Advantages their Natures are by the great, bountiful and always benificent Creator made capable of; For as a* Shepherd *is the Ruler of his* Flock *and yet is bound to* feed *as well as* fleece *them: And as* Angels, *though of a kind* superior *to us, yet by Gods Decree are* Miniſtring Spirits, *and often imploy'd for the good of their Inferior (*Man*) ſo will not any* wife, *or (which is all one)* good Man *think it below him to deſcend to do good Offices to theſe* under-graduated Fellow-Creatures *of his, whom ſome with a proud diſdainful Scorn call* Dumb Creatures *and* Brute Beaſts, *though yet they will have a Voice to cry againſt their Oppreſſions; and if all things were rightly weighed, the* former *would appear much more* Brutiſh *(that is, more Abſurd, and acting more contrary to the pure Dictates of unbyaſs'd and indepraved Nature) than the* latter; *It being certain that* Lyons *and* Tygers *are not more* ſavage

and

and cruel, Geese *and* Asses *not half so* stupid, Foxes *and* Monkies *less* knavish *and* ridiculous, Wolves *not more* ravenous, *nor* Goats *more* lascivious *than abundance of those* grave Bearded Animals *that pride themselves with the empty Title of* Rational Souls, *whilst the whole bent of their Lives and Actings is Diametrically opposite to all the Precepts of* Reason, *and even of* common Sense.

This is not said to undervalue the Noble Dignity of Humane Nature, *whereon the Adorable All-bless'd Creator vouchsafed originally to impress his own* Image, *but to remind that Insolent Creature* [Man] *(too apt to forget it) of his miserable degenerate State, and to awaken him to aspire to that real Dignity which he seems almost wholly to have forgot.*

And as in a former larger Treatise *I have endeavoured to bring Man acquainted with, and prudently to govern himself (an Empire far more Happy*

and

and Glorious than any the Alexanders *or the* Cæsars *could by their* Murthering Arms *atcheive) so in this short Discourse my aim is to offer some Helps for his better Management of two of the most useful Inferior Creatures committed to his charge, I mean,* Horses *and* Sheep, *concerning both which I have observed great Errors to have been committed, as well to their own Loss and Damage as to the Prejudice of those poor Creatures, by many that have the keeping of them.*

Vale.

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Chap.

CHAP. I.

Of Horses, *their Natures, Complexions, and how to preserve them from* Surfeits *and other Diseases and Inconveniences whereunto they are subject.*

AN *Horse* is a very excellent Creature for *Shape* and *Beauty*, for *Strength*, for *Swiftness*, and for its great and general *Use*; for (to omit its frequent Imployments in *War*, most valuable and delightful to such as practise that destructive Course of Life) in the Transactions of *Peace* and *Affairs* of a *civil Life*, in *Tillage*, *Carriage*, *swift Conveyance* upon important and necessary Occasions, *Draughts*, working of *Engins*, and a thousand other matters, Man happily serves himself really and effectually with this kind of Beast; for I will not mention the famous Sports of *Racing*, since 'tis founded on an extravagant Humour, rather than any just cause, nor know I whether for our own Diversion, or sordid hopes of getting Money (which being but a *Mineral*, or refined Dirt, seems much inferiour in the Dignity

of Nature to the leaſt or meaneſt *Animal*) We can't juſtifie the over-ſtraining (in ſuch manner as is commonly practiſed) and over-forcing Creatures, otherwiſe ſo truly uſefull, beyond their ſtrength. Though I am not ignorant that there want not ſome of *Adam*'s Race, ſo little elevated in Underſtanding above the Beaſt that periſheth, that they will voluntarily in like manner expoſe their own Health and Lives upon no more Important occaſions then for the Rabble to cry, *Well run Tom!* for getting *half a Peice* from him that laid the Wager, to be Drunk with.

Horſes are dignified with a ſtrong *Martial* Nature, viz. hot and dry, but as all other Animals they differ much as to their Identical Qualities and particular Conſtitutions, ſome more *Cholerick* and *Fierce*, others more *Phlegmatick*, *Sanguine* or *Melancholy*: Therefore ſome are more *lively*, brisk and ſwifter of motion, but others of dull heavy Diſpoſitions, ſlow in motion, great Bellies and Heads, with dull heavy Eyes: But in General as to their *four Humours*, *Heat* in Horſes does predominate, and they do exceed moſt other Creatures therein, whence do proceed thoſe Brisk, Lively, Bold, Free, Proud Diſpoſitions, whereby they are more eaſily apt to be forced by their *Riders* and

Drivers

Drivers beyond their strength and power of Nature; which for want of mercy, Compassion and Understanding is often done. And thence so many Diseases in this Creature, more than any other, do proceed; for they are not thus infirm from their Temperature or Radixes, but the same arises from, and is occasioned by the Disorders & Intemperances their Mannagers do enforce them unto, being by their natural Constitutions not only one of the strongest and hottest, but also the *Healthiest sort of Animals*; for in what Creature soever the *Natural Heat* is strong, the Spirits are great, brisk and powerful; and for this cause *Horses* exceed most other Creatures in Courage and Martial Exercises.

This innate Heat and Strength in *Horses* is further manifested by this, *viz.* Let the Season of the Year be never so *Wet*, or *Cold* and *Unkind*, yet the Grass will bring upon them little or no Inconveniency, though they lie out Day and Night, and though the same Grass and Pasturage will rot *Sheep*, and cause *Cows* to become unhealthy, as also that in *September* and *October*, when the Air and Elements are humid and thick, whence do arise great Dews, which makes the Grass *white* like a *Frost*, that so turns the Stomachs of *Cows* and *Sheep* that they

will not feed, but ſtand ſtill or lie down till the Sun hath dryed or exhal'd the Moiſtures (except they are very hungry, and then it proves of evil conſequence to them) yet even then *Horſes*, though they lie at their fill of Graſs, will *feed* as *freely* as at other times, and without prejudice; Nay, do not many *Farriers*, and others, turn diſeaſed *Horſes out all Winter* in hard Paſtures, (and give them neither *Hay* nor *Corn*) which often proves of good effect, as to their Cure? It is alſo from their great *Heat* that Horſes will eat a far greater *Quantity* of *Food* than Cows (though the latter have near as large Bodies to nouriſh, beſides the great Quantities of Milk they afford to their Keepers twice a day) Now this ſharpneſs of Appetite and quick Digeſtion proceeds from the ſtrength of the *Central Heat*, which they are ſo ſtrongly dignified withal. And this all *Riders* and *Keepers* of *Horſes* ought in the firſt place to underſtand, ſo as to know their *Natural Temperature*, and accordingly to obſerve Order and Temperance in their Mannagement, or elſe they will quickly make way for *Diſeaſes*, as moſt do, through Paſſion, Violence and Ignorance in the Government of them.

The best way to prevent Surfeits, *and other Diseases in Horses.*

ALL *Riders* and *Drivers* of *Horses* ought by all means to ride or drive them *moderately in the Morning*, if they intend they shall perform their Journey (or Day's Work) without prejudice to their Healths; for they generally eat most part of their Food in the Night and towards Morning, and also drink freely, which does in some measure indispose them; for *full Stomachs* do naturally hinder from performance of Labour, since Nature cannot equally endure two Burdens at one time. *Exercise* is always dangerous, if it be violent, on repleated Stomachs, whether in Man or Beast; for let a man observe, if he eats or drinks plentifully in a Morning, and then presently labour strongly, or go a Journey after it, unless he be very moderate therein, he shall find himself much indisposed the first part of the day, his Limbs aking, hot and faintish; the very same is to be understood in other Creatures, only they cannot make their Griefs and Inconveniences known, nor have understanding to observe the Rules of *Temperance*, either in Quality

or Quantity, or the apt Times and Seasons, therefore their Keepers ought to be merciful, wise and considerate, and govern them aright, which they cannot do without considering, *That the Stomach and Natural Heat cannot attend two Works at once*; for when the Stomach is full of fresh Food, all the Powers of Nature are busie to lend their Assistance to help forwards *Concoction*, during which time all the external parts, and whole Body seem to be in a degree indisposed, but after three, four or five hours (in which time the natural Heat has digested and made Separation) then the Passages begin to be open, with the Pores, and the Blood and pure Spirits have their free Circulation, which gives advantage to the thin pleasant moist vapours of the Air to penetrate all parts, and to be suck't from without, as by Spunges, which renders all Creatures brisk, strong, lively, and able to go through with their work.

Time, *Quantity* and *Quality* are three material Points to be regarded by every Rider and Driver of *Horses*, and he ought to consider the Strength, the Method and Possibility of Nature, or else he may quickly lay heavier Burthens than they can bear; but the prime Lesson every one ought to learn, is [*The Knowledge of Himself*] and

go

to distinguish the Properties and particular Operations of his *own Nature*, & what Quality carries the upper Dominion in the respective *Complexions*, and according to the degree every one understands of himself, the same he is capable to know of all other Creatures, and so shall be able, on all occasions, to vary the Rules of Order and Temperance, according to each Creatures peculiar Nature; for in *Man* is contain'd the true Nature of all things (how else could he be truly called, *The Microcosm*, or *little World?*) and if he would know any thing essentially, then first the same thing must be manifested *in himself*, and then this Knowledge is true, solid and certain; but all other Learning or Knowledge, which depends on Custom, Chance and Tradition, is not a mans own; and therefore is but a bare Opinion, which most are apt to vary and change, and to have but little faith in, because *such knowledge* does not arise from the Root of their own Lives, but is forreign, spurious, adventitious, borrowed from abroad, and taken up upon the uncertain Credit of the People, who rarely know any thing as they ought to know. Nor does any thing make mans depraved state appear, more than for him to entertain vain *Opinions*, and follow *Custom* instead

ſtead of *Reaſon* and the *Nature of things*; this being the only path that does keep ſo many in blindneſs and ignorance; and tho I love and honour *Huſbandmen* for the Uſe, the Innocence, the Laborioufneſs and the Antiquity of their Calling, yet I muſt not flatter them ſo far, as not to tell them, that many of them are thus guilty of following too pertinaciouſly old Cuſtoms, not much unlike the *Iriſh*, whom nothing but the penalty of an Act of Parliament would reſtrain from fixing their Tackling to their *Horſes Tails* in Plowing and Drawing, and from getting out their Corn by *burning up the Straw*, though they daily ſaw the Advantages of the *Engliſh* uſing *Collars* and *Traces*, and of their *Threſhing*, whereby they had Straw to ſupply their Cattel in Winter, when many of theirs ſtarved; yet they would keep to their old Barbarous Cuſtom ſtill, till they were cudgelled out of it by a Statute.

When *Horſes* are by hard Labour or over-Riding, hot and tired, then to *prevent Surfeitings*, and many other Diſeaſes, *firſt*, They ought to be well rubbed down, then tye them to the Rack for one, two or three hours, more or leſs, according to the degree of Wearineſs; during which time, do not give them any ſort of Meat or Drink,

Drink, but between whiles keep robbing them; and when they have rested and cooled themselves by degrees, then give them both Meat and Water, but not so much as they will eat or drink, till they have rested well, and recovered their natural Heat and Spirits, which have been wasted by over-Labour or other Accidents; for nothing is more dangerous, both to men and beasts, than fullness, and much eating and drinking upon Weariness; for when through Labour the Spirits are spent, the *Radical Moisture* in a degree consumed, the Body then falls into a burthensom Heaviness and Indisposition; and then Meat and Drink presently taken in, is nothing else but to add a second charge or burthen to Nature; for Meats and Drinks do require strength of Spirits and natural Heat to help Concoction, or else Nature falls into a greater languishing, as often comes to pass for want of Understanding: For in such cases, no sorts of Meats or Drinks whatsoever, have so kindly a power to recover the Spirits and natural Heat, as a proper time of *Rest* hath; though yet *Meats* and *Drinks* must be administred, or else Life nor Strength cannot be continued, but then it must be conveniently timed, and due quantity and quality observed, *There being a*

proper

proper time and ſeaſon (ſaith the wiſe man) *for all things under the Sun. Reſt* recovers, chears, comforts and ſtrengthens Nature, and all the Members and Faculties, prepares and ſharpens the Appetite, helps Concoction, openeth the Pores, whereby the whole Body is wonderfully refreſhed with a pleaſant *Moiſture*, whence a good Appetite and lively brisk Digeſtion do proceed. If you will not believe me herein, I deſire you pleaſe to try it upon your ſelf, *viz.* When you are very weary or over-tired by Travelling, Labour or any other Accident, before you eat or drink, ſit ſtill ſilent, and ſhut your Eyes for an hour, or two, or three, keeping your ſelf warm, or rather take a nap of ſleep, which will beſt do it, I appeal to your own experience, whether after this you will not find your ſelf not only refreſhed, but alſo your Appetite much more quick, and better diſpoſed both for eating and drinking, and your Pallate more perfect; and then you may both eat & drink with far greater pleaſure, and leſs danger to your Health: The ſame is to be underſtood in all other Creatures that are ſubject to ſuch Inconveniences; and the ſame Experience teaches us, that half that Quantity both of Meats and Drinks, will at ſome times overcome

come Nature, and send dark dulling Fumes into the Head, more than double the Quantity of the same Meats and Drinks at other times, when Nature is brisk and lively, and free from Weariness. But so ignorant are many of themselves and Nature's Power, that when they are over-hot, weary, fainty, their Spirits spent, and *Radical Moisture* evaporated, the first thing they will endeavour to do, is (as it were) to force Nature to take greater Quantities both of Meats and Drinks, than she is able or willing to bear, fondly thinking thereby to restore Nature to her former *strength* in a moment; whereas by this means they do but the more oppress her.

As *heat* does much abound in *Horses*, so for that very Reason, *Stables* that are close are very injurious to their Health; yet few *Horse-keepers* do imagine, or in their whole Lives once think of the great prejudice thereby done to their Horses, especially where they stand too much in their own *Stale* and *Dung*; for as every Creature's own Excrement is most offensive, so there is no Creature does more abominate strong fulsom Smells than *Horses*, or that more delight in sweet pleasant Scents, as being agreeable to their Nature. All or most Creatures, even the very *Swine*, will keep their

their Styes and Kennels ſweet and clean, and not foul them, unleſs they are confin'd: The Dung of *Sheep* is harmful to them, as we ſe: that often folding of them in a place, will not only keep them from proving (or thriving) but alſo will give them the *Mange*; and the ſame may be ſaid of *Cows*, in reference to their Dung, though the ſame, when dryed, be by ſome eſteemed a good Perfume. Now if it be thus hurtful to *Sheep*, and other Cattel that live without doors, what then is it to *Horſes*, who are continually ſtowed up in hot cloſe *Stables*, and whoſe Nature and Dung is many degrees hotter? The truth is, *Horſes* never want an Houſe or Shelter, but only in cold wet Weather, which is the worſt for all ſorts of Cattel.

Moſt Stables are ſo cloſe that the refreſhing Influences of the *Air* are prevented from having free ingreſs and egreſs, by which means the conſtant ſtagnated Air there becomes of a groſs ſulpherous humid Nature, as may be perceived when you enter a cloſe Stable in the Morning, you are preſently encountered with ſuch an hot fume or ſteam, as is ready to ſuffocate you, and yet this is ſtill more offenſive and prejudicial to the *Horſes* themſelves, than to you, ſince to every Creature its own Excrement

crement is most intollerable, as aforesaid; and this infecteth their Blood with a sharp hot salt Humour, hindering the Circulation thereof, so that the *Passages* are *stop't*, the *natural Heat weakened*, *Concoction hindered*, the *edge* of the *Appetite dulled*, and a general *Tenderness* possesses the whole Body, whence also proceeds *Shortness of Breath*, so that upon every Accident, hard Riding or the like, they fall into Disorders, and become *Broken-winded*.

Nothing more disorders Nature than *excessive Heat*, but more especially in this Creature; for it abates their Strength, Vigour and natural Courage, and causes them quickly to Tyre, nothing being more unnatural and unhealthy to *Horses*, than to keep them, like *Mistrisses*, that the cold fresh Air (forsooth!) must not blow upon them; for besides the before-mentioned Evils, their cooping them up, where they stand or lie a great part of their time in their own Dung and Piss, generates various Diseases in their Blood, and also in their Feet and Legs, which *Horses* that lie in the open Air without doors, are never subject to. On the contrary, nothing does more preserve the true Life, Strength and Health of all Creatures, (but more especially of *Horses*) than the open fresh cool Air;

Air; and therefore (at least) all *Stables* and places where *Horses* are kept, ought to have many large open Windows on all sides, that the hot Steams may pass away, and refreshing Breezes freely enter; for this Element is the true Life of every Creature, the Cleanser and Purifier of all things, gives vigour to the Spirits, unlocks the Passages, and with moist and thin spirituous Vapours, comforts, cools and refreshes all the parts, preventing Sweating, and the too great Evaporations of the Spirits, causing the natural Heat to become more central, which does strengthen the Stomach and digestive Faculty

The chief cause and use of *Stables* at first was for Shelter in extream Weather, as when there was much Rain, and then they were built like *Court-houses* or *Hovels*, covered on the top to keep them dry, but open on all sides, that they might in such wet Weather eat their Meat dry, but were loose to run at large when they pleased, which was a very Judicious and Commendable way of keeping them; and (I am informed) this fashion is to this day observed by a Gentleman in *Yorkshire*, who has the best breed of Horses for all strong Exercises, as *Hunting* and the like, in the whole Country.

Now

Now take two Horſes of equal goodneſs, and let one of them be kept according to Cuſtom in a *cloſe Stable*, and the other put into a ſmall *dry Field*, where there is but little Graſs, with a Shed in it open on the ſides, that he may eat this Hay and Corn dry, and let the Horſe in the Houſe, and the other that is in the Field be allowed the ſame quantity of Hay and Corn, (only in very cold ſharp Weather and Winter time, that in the Field will require more than that in the Houſe, by reaſon the cold pleaſant Air opens the Paſſages, drives the Natural Heat more central, and ſo cauſeth a greater Appetite) Now that *Horſe* that is kept in the Field will out-do him in the Houſe in any kind of Labour, and be nothing ſo ſubject to be *Tyred*, or be *Surfeited*, or *Broken-winded*, &c. there being as much difference between theſe two, as between a *nice Citizen* or *Gentleman*, and an *honeſt laborious Country Huſbandman*; the former being *warmly clothed*, uſed to *cloſe Rooms* and *luſty Fires*, and inſtead of ruſling Trees before their Windows, they barricado them with *Shutters*, and a *file* or two of *cloſe drawn Curtains*, and get *ſoft Feather-beds*, into which they ſink every night almoſt as deep as into their *Graves*, and an *heap of Coverings* able to put

a *Russian* into a Sweat, with another *Guard of Curtains* drawn round about, their *heads wrapt* up in *thick quilted Caps*, as if they were afraid their *Brains* would be *stollen* away from them, so that hardly a breath of Air can get to them; to which in the day time they add *rich* and *dainty Food*, and *strong intoxicating Drinks:* By all which they become altogether unapt, and indeed unable to endure any kind of Labour, Hardship or other Accidents, without manifest danger to their Health; nay, let them have all the care they can, with the wise Directions of their *Gunny-fed Doctor* to boot, yet never the less they are continually afflicted with *inward Stoppages*, *Obstructions* and *Disorders*, which they call *Colds*; and the more they do indulge themselves, the more subject they become to all manner of Diseases. But on the contrary, the *Country-man*, or whoever he be that doth accustom himself to *open Airs*, *indifferent Clothing*, *airy Rooms*, *simple Meats* and *Drinks*, with *proper Exercises* or *Labour*, and observes other Circumstances belonging to Health (as we have taught in our general Treatise of the Nature of things, entituled, *The Way to Health, long Life and Happiness, &c.*) such an one shall in all respects be healthier, stronger, and more able to endure Labour than the former,

former, and his Life shall be more pleasurable and delightful to him; for Nature in every one is capable of being made weak, feeble and tender, as they shall indulge her; and on the other side, she becomes hardy, strong and healthful, if you expose her to proper Labours and Exercises in open Airs, and to proper simple Food and Drink; and the very same is to be understood of all other Creatures, only you ought to vary your Rules and Order according to the Nature and Constitution of each.

It is also to be noted, that such *Horses* as are kept in the *Stable*, especially those that do not constantly work, as *Saddle-Horses* and the like, ought not to have Hay always lie in the Racks before them, nor Provender in their Mangers; for the continual feeding or blowing on their Meat, will dull the edge of their Appetites, and flatten the Stomach and Action of the Natural Heat; therefore they ought to be tyed back from their Racks for six, eight or ten hours together, which will give Nature, and the innate heat of the Stomach time to rally, and great Advantages to cleanse and digest all superfluous Juices and slimy Matter, which *dulls the Stomach, stops the Passages, hinders Digestion* and the *Generation of good Blood*; for nothing proves more profitable both to

Men and Beasts, than a proper time of *Fasting*, which does, as it were, refine and purifie Nature, makes the Blood thin and good, whence proceeds pure and undefiled Spirits, and brisk lively Dispositions, and renders Food pleasant and delightful unto them.

Also, it is convenient not to give any Cattel much Meat at a time, but such a quantity as they may eat up clean, so shall their Stomachs and Pallates be kept sharp and Spirits brisk; Whereas the contrary, *viz.* Fullness and continual supplies of Food stupifies all the Senses, and nauseates the Stomach, heats the Blood, making it thick, which occasions impure Spirits, whence do arise unnatural Heats in all the external parts of the Body, with a wearisom indisposition and shortness of Breath; for this cause it comes to pass, that most or all *Horses* that are kept in close hot Stables, with Meat continually lying before them, blowing on it, *&c.* are not only subject to a great number of Diseases, but on hard Riding are apt to be out of Breath, and Short-winded; than which, nothing in an Horse is worse.

Note further, that when your *Horse* has been rid hard or work't much, you may conveniently give them a little Water about

about two or three hours before you give them *Meat*, provided you suffer them not to drink too freely, or to the full. Also, rubing down *Horses* (when hot) with a dry wisp of Straw, is to be preferred before washing of them. And as for such *Horses* and *Cows* as are kept in or near great Cities, where many times *Grapes* are a great part of their Food, there ought to be some *Salt* now and then mixed amongst the *Grapes*, which will dry up the moist Humours, and prevent Windy and Watery Diseases, or the *Rot*, (*Salt* being of a warming drying Quality.)

Remember also, that *Stables* are more than ordinary pernicious to *Mares with Foal*, as likewise that their Colts (when foaled) ought to run in the Fields with their Dams, until they wean themselves, which will be near a Year.

If the before-mentioned Rules be observed, your Horses will seldom want *Bleeding*, or any kind of *Drenching*; but if you find your Horse proves too fast on the change of Pastures or Food, be the Season of the year what is will, or be the occasion height of Keeping, or little Work, then the safest and surest Course to preserve them from Diseases, and also to cool and lessen their Blood, is to give them moderate Labour,

and with-draw or alter the quality of their Food, which will digeſt all ſuperfluous Matter, and cut off the cauſes of Diſeaſe in the very bud; whereas both *Blood-letting*, *Purging*, and moſt ſuch unnatural means, are for the moſt part done at a venture, without the true or certain knowledge either of the *Diſeaſe* or *Phyſical Vertue* and *Operation* of the *Medicine*, ſo that thereby many times the Malady or Diſeaſe is increaſed, for though the common *Practice of Phyſick*, as to men, be very dangerous and uncertain, yet there is ſtill greater uncertainty in Medicines, as to cure, when adminiſtred to any ſorts of Cattel; for men are capable to judge, in ſome degree of the Nature and Operation of *Medicines* and to expreſs what they find in themſelves of their *Virtues* or *Vices*; but the dumb Beaſts cannot do any of this. Beſides, moſt *Purging Compoſitions* and *Drinks* uſed for Cattel, come from other Countries, which are of a contrary or different Nature and Operation from thoſe of our own growth. And ſince all our Cattel do conſtantly live on the *Graſs*, *Herbs*, *Seeds*, *Grains* and *Fruits* that our own Country produces, therefore thoſe forreign Ingredients are more ſtrange and diſagreeing to them, than they are to men, becauſe Man through

through Vanity and Custom hath enur'd himself to them by the constant or frequent eating of Outlandish Productions, either entire, or at least by mixing them with their other common Food.

Of Horses Food.

ONe of the best Meats or Foods for Horses is good *Rick-Hay*, that is about half a year or three quarters old, which has heat in the Mow, and so cut in fresh every day out of the Rick; for that is to be preferred before Hay out of the *Barn* or Houses, and will make all Cattel thrive and prove better; *First*, because the pleasant spirituous thin vapours of the Air have their free Circulation and Influences in and about it, which does powerfully penetrate all parts, even to the Center of such Ricks or Stacks, and keeps the pure spirituous Quality and *Balsamick Virtues* of such Hay living, and causeth the said Hay to settle closer and harder together than it will in Houses: therefore *Rick Hay* has a finer smell or scent than the other (which all Horses much delight in) and this proceeds from the briskness of the spirituous and balsamick Virtues; for this cause if *Rick-Hay* be well cured or

made, all sorts of Cattel will chuse it be-
fore others, especially *Sheep*, who hav
the nicest and best Pallates to distinguish
All that can be alledged against this sor
of Hay is, That there is some waste; whic
is inconsiderable, if the Season be dry, an
care taken, as ought to be. For the con-
trary Causes or Reasons *House* or *Barn-Ha*
is not so good, *viz.* because there the swe
influence of the Air has not so free ingre
and egress, nor can the more spirituou
parts thereof penetrate such Hay, whic
does in a degree suffocate the Spirit there
of, and therefore it will not settle so clos
for when the spirituous and balsamic
Virtues of Hay are wounded or hu
either by Suffocation or Evaporation, th
the same becomes of a light hollow su
stance, and is of a dry Nature, of litt
heart or vertue, the Spirit being the tr
Life and moving Power of every thi
and the Air is the blower up there
which does keep the Spirit living: I d
not mean the gross Element, but you a
to understand, that in this gross Elemen
of external sensible Air, there is contain
a pleasant living spiritous Power, whic
is the true Life of all things, and its Ra
do more or less penetrate all Bodies, bo
if by any accident, or on purpose in li
fluenc

fluence be hindered or prevented, then such things or places do presently contract great store of Humidity, and such Air becomes hot thick and sulpherous, whence are generated several sorts of Vermine and Insects, more especially when the season is hot; for *Heat* and *Adjacent* are the occasion of the Generation of all such things; but where the Elements have their free Influences, the generation of all such Vermine is prevented; as *Moths* never breed in Woollen Clothes that are daily worn, nor *Bugs* in open Houses, but only in close places, as in Beds, and when packt up in Chests, where the Sun and Air are hindered from having free Influences, and so there is Humidity contracted, and when hot Weather comes, there are generated such Creatures, according to the matter, and that Quality which does predominate, which if it proceed from the *Animal Life*, then the Creature so produced is of a stinking Nature, more offensive than any of those Insects or *Vermin* that are generated from the *Vegitative Kingdom*.

But the chief and great Food for Horses is Corn, *viz.* Corn in the Straw, which is to be preferred before Corn that is either only Thresht, or both Thresht and cleansed from its Chaff. For all sorts of

Corn, when cleanſed from both Straw and Chaff, are too hot and gluttenating, and over-heat the body and blood, and obſtruct the Paſſages, whence *Short-windedneſs* and many Inconveniences proceed: But on the contrary, *Barley*, *Peaſe*, *Fetches*, *Beans* or *Oats* given in the *Straw*, are not only a firm dry ſtrong hearty Food, but the Straw of each ſort of Grain eaten there-with does open and cleanſe the Stomach from all Superfluities, drying up the moiſt Vapours, and keeps all the Paſſages and the Bowels clean and free from hard tough or ſharp Humours and ſlimy Juices, which often obſtruct Nature, and cauſe griping Pains, or *Plague in the Guts*. Alſo, this ſort of Food does refine the Blood, and generate pure Spirits, whence proceed Strength, Courage and Vivacity, and lively ſparkling bold Spirits and Diſpoſitions, and makes them drink freely, which much helps to the equal diſtribution of the Food; for this cauſe, *Oats* of all ſorts of Corn are accounted the beſt and healthieſt Food for Horſes, becauſe two third parts of them are Chaff; for ſhould the Chaffie parts be ſeparated from them, as is done in *Oat-meal*, and ſo given to Horſes it would prove as hurtful as any, *viz.* as the common *green Wheat*, and more, it

would

would ſo ſtop and heat the Blood; for the *Flower* of all ſorts of Grains is gluttenating and obſtructive; for in the Flowerie parts does conſiſt the hot Nurtritative Quality, and in the *Straw*, *Chaff* and *Bran* is contain'd the opening cleanſing and digeſtive Property, ſo that there ſeems to be a neceſſity that both ſhould be eaten together, being moſt natural and helpful to each other: The *Chaffie Brannie* parts of *Corn*, and the *Fowerie* parts thereof may not unfitly be compared unto the *Whey* and *Curd* of *Milk*, when ſeparated; In the *Whey* is contain'd the opening cleanſing parts, in the *Curd* the Nurtritative Quality; the *Whey* being eaten is too hungry and opening to be taken as Food, and the *Curd* alone is too hard heavy and apt to obſtruct Nature, and will afford but a bad Nourihment; therefore both *Butter* and *Cheeſe* muſt be eaten with *Bread*, or ſomething that is like it, or elſe it will prove of evil Conſequence.

But it is to be noted, that *Threſhed Corn* of any ſort, is an excellent ſtrong hearty food for Working-Horſes that go at Graſs, eſpecially all the Winter; let them lie out a Nights, and give them Corn in the Mornings before they go to work, and again at Night.

It

It is very convenient, that all *Stable-Horses* should be put to *Grass* from the middle of *May* till the latter end of *June*, or until *July*; for all Cattel delight much in *Grass* after a long Winter; besides, Grass in the Spring is full of Life and Vigour, of an opening cleansing Quality; therefore good to purge and carry off those thick Juices and Humors, which the Winter and other Inconveniences have left behind; likewise, the open Air and lying abroad all night does wonderfully clear and purifie the Blood, dis-lodging many Impurities, which the *Winter* and those *Stables* have contracted, and cures the Feet and Legs of those Diseases and Maladies which hot Stables have caused; for Horses naturally abounding in heat, and standing in those hot steams and Vapours, the same are apt to over-heat and fret the Blood, especially in the Feet and Legs, which occasions Putrifaction, which is the principal cause of the Diseases in those parts, wherewith Multitudes of Horses are more or less infested.

What Water is best for Horses to drink.

River-Water deservedly challenges the first place of all others, and is much

to

to be preferred before *Spring* or *Pump-Water*, it being made more friendly and fat by its running through various sorts of Earth; for the surface of the Earth does contain a fat *saline Quality*, which the Water sucks into it self, whereby this sort of Water becomes of a soft slippery Nature, opening and cleansing, far wholsomer for all Creatures to drink, and performing all uses in *Housewifery* better, and to more advantage than any other Water, except *Rain-Water*. Moreover, *River-Water* has the benefit of the Air, and sweet Influences of the Elements and Cœlestial Bodies, which do (as it were) purifie and open its gross earthy Body, so as it becomes more spirituous and airy than either *Spring* or *Pump-Water*, not so harsh and blinding.

The next Water in Goodness to this is *Spring-Water*, especially such as runs near the surface of the Earth, and proceeds from a good Mold, as *Sandy*, *Chalky Grounds*, which for the most part are of a warming soft Nature.

Pump-Water follows, which (where better is to be had) I cannot commend, by reason of its *cold Saturnine Nature*, whereby it binds the Body, and the constant use of it obstructs Nature; nor is it so good for any uses in *Housewifery* as the former.

There

There want not ſome who do much applaud *Pond-Water* for Cattel, counting it a ſtrong warm feeding Water; and indeed it is ſo in ſome ſence, but much inferiour to *Running* or *Rain-Water*; for its conſtant ſtanding without Motion does thicken and condenſe it, and renders it of a groſs ſulſome Quality, the thin ſpirituous cleanſing Property thereof, being as it were ſuffocated for want of freſh *Supplies* & *Motion*; and where theſe two things are wanting no water can be good; For *Motion* cleanſeth and deſtroys the groſs thick parts thereof, which advantage *Pond-Water* hat not, & therefore does commonly ſend forth groſs offenſive Smells and Vapours, and to Taſte is dull and earthly, unpleaſing to the Pallate and ſenſes, which proceeds from a muddy Quality, and Excrements which do happen to ſuch Waters, not having vent or motion to purge it ſelf, which all *Running-Waters* have. And this want of motion and ſupplies do not only cauſe them to ſmell ſtrong, and become of a thick ſlimy ſubſtance, but alſo cauſeth *putrifaction*, whence are generated various ſorts of *Vermin*, which *Running-ſtreams* are not ſubject to.

It is alſo to be noted, that that *Water* that hath any manifeſt ſmell or taſte more than an

an *Airy* taste and smell is not good; For good *Water* has no strong or manifest smell or taste, or if it have, 'tis only a fresh pleasant *Airy* Sweetness; and therefore if you find any other *scent* or *gusto*, you may be sure that such Water is defiled by Accident, or else is not good in its own kind; & all such Waters are unhealthy, either for Man or Beast to drink, being of a heavy dull Nature and Operation; for that pure thin spirituous Quality before-mentioned (which all good Water does contain) is here destroy'd or suffocated; and then presently the dark gross earthy Phlegmatick Nature is awakened, even as it is in all other things, viz. When the pure Oyl and Spirituous parts are by any Accidents wounded or destroyed, the strong fulsom Natures of *Saturn* and *Mars* appear forthwith in their malevolent Forms. But so long as the Spirituous Qualities and Balsamick Vertues in any thing remain intire, & not violated, the strong fulsom Nature lies (as it were) hid or unmanifested, being incorporated in the Embraces of those good Vertues; for the *Friendly Quality* does mix it self with every thing, according to its Nature, which is called, and really is the *Essential Vertue* of each thing; but if the good Vertue be any way destroyed or impaired by external

external Violence, or by improper Preparations, be it either in *Meats* or *Drinks*, or the like, then that thing becomes of little use or vertue, but rather a loathing to Nature; and if such things are frequently eaten or drank, they prove prejudicial to Health, loading Nature with Obstructions, and cause dull Indispositions, as daily Experience shews.

For these Reasons, *Pond-Water* is not so good as that of the *River*; and the continual drinking of such stagnated Waters will generate thick Humours and gross Blood, hindering the Circulation thereof, dulls the Appetite, and occasions many occult Diseases, the rather for that such Waters are subject to various Excrements of the Cattel that frequent, which cannot there (as in *Running-Water*) be purged away, but proves of evil Consequence, and causeth Putrifaction and Diseases.

But here some will object and alledge, *That both Horses and Cows will chuse rather to drink Pond-Water than River.*——To which I Answer; This doth often happen to be true, and no wonder; for I hope you do not expect your *Horses* and *Cows* to be better *Philosophers* than your selves, in distinguishing the Virtues and Vices of *Waters*; for the Pallates of Cattel are adulterated

ſerated by Cuſtom even as mens are; for if you accuſtom your ſelf to Food that is not well prepared, or Drink that hath an ill ſmack, yet in length of time it will be ſo familiariz'd, and ſo ſtir up and awaken its own Property in the Body, that the ill ſmack or ſcent can hardly be perceived: So great is the power of every particular thing to ſtrengthen and incorporate its ſelf with its *ſimile* in the Body, whence does proceed the Poſſibility in Nature of making all things in a certain ſort friendly unto it ſelf. Now *Pond-Water* is generally the warmeſt of all others, and thoſe Cattel that are uſed to it, had therefore much rather drink it than other, the common uſe of it hiding the fulſome Taſte and groſs earthy Smell. But ſtill, there are ſome *Ponds* that are conſtantly fed with good Springs, and others that in Rainy Seaſons are plentifully ſupplied with *Freſhes*, and the Water of either of theſe is very good and wholſom.

I am not inſenſible that theſe Rules and Obſervations will ſeem ſtrange, and (perhaps) Ridiculous to the *wiſe Fooliſh of this Age*, ſince contradicting their beloved Prophet, *Cuſtom* and *Tradition*, whom the Multitude admire. However, I am ſatiſ-

fied

fied in that I have, (by making them publick) performed my Duty to my Country, and so leave them, not dispairing but that there may possibly be some few found of so much Ingenuity as to make Trial of them, and then I doubt not but (how mean, uncouth or inconsiderable soever they may now seem) they will acknowledge them to deserve both Thanks and Imitation.

CHAP. II.

Of Sheep, *their Natures, and the best way to secure them from the* Rot *and other Inconveniences, and preserve them Healthy.*

SHEEP are a sort of Animals highly to be esteemed, as well for the Excellency of their Natures, wherein they transcend most other Creatures, as for the manifold Benefits they afford unto Mankind. The

The Dignity of their Nature renders them the *Emblems* of *Innocency*, and fit *Metaphors* for *Virtue*: Thus not only *Princes* by the Heathen-Sages are called *Shepherds*, and their obedient and well govern'd Subjects, their *Sheep*, to intimate that no other ſpecies of Creatures are more inclinable to good Order, or ſo readily governable; but even in ſacred Writ the People of God are every where denominated, *The Sheep of his Paſture*; and Chriſt himſelf likens his Diſciples and Followers to *Sheep*, and calls himſelf, *The good Shepherd that layeth down his Life for his Flock*. And this was for the near Affinity Sheep have to Equality, and to the harmleſs innocent Life and Principle, which Chriſts Sheep and Lambs do live in. But on the other ſide, he compared *Evil Men* unto, and called them by the Names of wild, fierce, ſavage, ravenous Beaſts, as *Bears*, *Tygers*, *Wolves*, *&c.* becauſe that ſort of degenerate men do live in, and are acted by the uneven fierce and cruel Nature and Principle, and have therein an Affinity with the Beaſts before mentioned. And thus there is as perfect an Antipathy between the friendly innocent Principle, which governs and rules in the Hearts of Chriſts People, and thoſe that are guided by his holy Peace-breathing

Spirit, and those other that live in the Power of the fierce Wrath and uneven Nature, as between *Sheep* and *Wolves* or *Foxes*, and the like Beasts, whose very sight does affright and amaze them, even more than that contrariety proceeding from their Radixes, *Sheep* being dignified as it were with a gleam of the Cœlestial Principle of Unity, having no manifest Quality predominating; whereas on the contrary, all the before-mentioned Beasts of Prey have their predominant Quality standing in the *fierce Wrath*, as appears by their unsightly Shapes, their frightful Howlings or Noises that they send forth, their cruel Inclinations and bloody Dispositions.

To speak more plainly, *Sheep* are in Temperature moderately *Hot* and *Moist*, and in Complexion *Phlegmatick-Sanguine*, with a mixture of *Melancholy*, and if they exceed in any of the four Humours, it is in *Moisture*; their Radical Fires burn but gently, being of a good equal Temperature, whence their sweet and amicable Natures and Dispositions do arise; For this cause all *Inequality* is an utter Enemy unto them, especially excess of *Moisture*. For they are very porous, by which the moist vapours of the Air do powerfully penetrate

penetrate them on all parts, which causeth such Quantities of *Wool*, and does supply them with store of Moisture, which when the Air is humid, or too much wet weather happeneth, proves prejudicial unto them; for this cause *Sheep* can live longer in times of Drought, than many other Creatures, without Water, and receive less prejudice by the want thereof; though all Creatures are more or less nourished by this way, and do suck in their spirituous moist Nourishment, like Spunges on all parts; if this were not so, no Creature could subsist. For the attractive Quality and natural Heat do in a hidden way draw in the moist spirituous Vapours, which the Element of Air does plentifully afford; and the more Humid the Air is, the greater Quantity of Moisture is received into the Body, which Nature performs in a Magnetick Insensible way; but the same does more manifestly appear when the Season is wet, the Element of Air being then more imbib'd with Humidity than in drier times, and therefore most or all Creatures will then live with, and desire lesser Quantities of Water than when the Weather is dry, though the Meat and Labour be the same. This may also appear in Man; If he shall live temperately in his Diet & Exercises, so as he do not sweat, nor

any other way affront Nature, to put her to the Expences of too great a Tranſpiration, then let him drink a pint or a quart in twenty four hours ſpace (which is a ſufficient Quantity for ſuch whoſe Labours are eaſie) then obſerve that ſuch an one ſhall make more Urine in quantity than he drank; and if the Seaſon be moiſt and the Air humid, he will make near double the quantity, provided he do not eat Foods that are over Salt; for ſuch do naturally heat the Body, and conſume the thin moiſt cooling Vapours, which ſerve for the help of Concoction, and do comfort and refreſh Nature. But on the contrary, if a man ſhall drink *two or three Gallons in a day*, as many do (though to their ſhame, and the Injury of their Healths, eſpecially if their Drink exceed in ſtrength) then it is to be obſerved, that ſuch an one will make but half, or not half the quantity of Urine, as he ſwallowed down Liquor. And alſo, it is to be noted, that the more Temperately any ſhall live, and the ſmaller the quantity of Food they eat, the more Urine they will make, that is, proportionably to their Drink; for Abſtinency cools the Body, opens the Pores and Paſſages, ſets the Natural Spirit at liberty, and ſtrengthens the Attractive Faculty; for this cauſe, a proportionable

portionable time of Fasting makes all the Members and whole Body light and airy. But to return to our subject ———

The more *Sanguine* and equal any Creatures are in their Qualities, the more apt they are to be put out of tune, when any affront or disorder is offered unto them; for this cause *Sheep* cannot endure any kind of Extreams without manifest danger to their Healths, they being sensible of every Inconvenience, whether it be from their Keepers, or from the Elements, by reason of their tender Spirits and natural Heats, so that every disorder wounds their Health, as if they be but driven a little too hard when the Weather is hot, or if they be coursed with a Dog, or the like, which puts them into an heat, in any such case, if their Keepers suffer them to lie down whilst they are yet hot, and this be done often, it will make them break out with a *Scab* or *Mange* when they come into fresh Pasturage or about *Michaelmass*. Also, if they are *Folded too close* it will occasion the same Disease; or if in Summer time and hot Weather the Shepherd do move them too often out of one place into another, as the custom of some is, who do not understand the Nature of this delicate Creature, especially if it be in the heat of the day, it will keep

them from proving or thriving, and alſo cauſe the ſame Diſtemper. So likewiſe much wet will Rot them; therefore Shepherds ought to be the moſt knowing, and careful of all Husband-men, ſince they are to preſerve ſo timerous and tender a Creature, whoſe Nature cannot endure any Inequality without danger.

It will be convenient that all Shepherds in dry Summers, who keep their flocks in common Fallow-Fields or Downs, when Graſs is ſcarce, and that they have no keeping for them but what ſuch miſerable Commons will afford, ſhould let their Sheep out of the Fold betimes in the Morning; not that they naturally delight to feed early, but in times of Drought, and where Water is not near at hand, then early in the Mornings the Air is moiſt and full of humid Vapours, which powerfully penetrate, and are ſuckt in through all parts by the way of the Pores, which Nature has more advantage to perform when they are out of their Fold, becauſe they ſpread themſelves into freſh open places, where the Air is more humid thin and ſpirituous than in Folds, where the Breathings and Heats that do proceed from the Sheep, do make ſuch Airs thick and hot, rather ſuffocating, heating the Blood and drying up the cool refreſhing Moiſture:

Moiſture: for this cauſe, if they are pen'd cloſe, it gives them the *Scab* or *Mange*, as is mentioned before.

You are to take notice of the Scituation of your Field or Downs, and in the Morning walk or ſlait your Sheep gently on the higheſt and and drieſt parts; or if there be Corn-fields or humid Paſturages, then feed them by the edges thereof for three or four hours, till they begin to be weary, and the heat of the day comes on; But remember that you do not uſe any Violence towards them, for violent Motion will heat and ſpend their Spirits, and dry up their Radical Moiſture, and ſtir or awaken the *Central Poyſons* and Original Heat, which ought not by any means to be awakened; and yet the ſame is ſooner done in them (if care be not taken) than in other Creatures, by reaſon of their weak timerous Spirits and tender natural Heats.

But when the Sun draws near the *Meridian*, viz. about ten or eleaven of the Clock, you ought to turn them from off the edges of ſuch Paſturages or Corn-fields into the loweſt Vallies or Clayie Grounds that your Field will afford, and there let them lie at large, and at the greateſt eaſe you can, and as ſcattering as your Valley will afford, till folding time, which ought (if the Drought

be great) to be late, otherwiſe not. You ought at all times to uſe Tenderneſs and gentle Behaviour to your Sheep, but more eſpecially in dry times, and when the Graſs is ſcarce; for a far leſſer quantity of Food will ſupply Nature's wants when they are ſtill, quiet and lie at eaſe, and a leſs quantity of Water, than when they are hurried out of one place into another; for Motion, eſpecially in hot ſeaſons, and in the heat of the day, does cauſe ſweating, and too great an evaporation of the Spirits, whence follows faintiſh Indiſpoſitions, that bring very ill Effects.

This Order all Shepherds ought to obſerve from the latter end of *May* till *Auguſt*, if hot dry Weather continue ſo long, and being duly follow'd, will preſerve your *Sheep* from many Inconveniences, eſpecially from breaking out with the *Scabb* or *Mange* towards Michaelmaſs, or when they come to freſh Paſturage.

As for the time of *Shearing of Sheep*, there are various opinions amongſt Shepherds, ſome will have it ſooner, others later; but for certain the beſt is to unclothe them betimes, *viz.* in the latter end of *May* or beginning of *June*, and many of the Sheepmaſters and Shepherds are of the ſame judgment,

ment; but out of a certain Policy they will not ſhear them then, becauſe they ſhould ſweat in their Wool, which makes it watery, heavy, and conſequently more for advantage; but that is not any part of my Work, I only aim to inform you the beſt and moſt Natural way and means to preſerve them ſound and free from Diſeaſes, and for that purpoſe it cannot be denyed but that the Shearing them betimes is beſt, eſpecially in hot Summers; for their Wool is ſo thick and hot as it cauſeth them to ſweat much, which evaporates the Spirits, and cauſeth faintineſs, weakening the Natural Heat, which hurts the digeſtive Faculty of the Stomach, and that by degrees diſables them to go through an *hard ſummer*; for after ſhearing is commonly the hardeſt time for Sheep, eſpecially for all *Field-Sheep* (which are the ſubject of my preſent Diſcourſe) whether it be a ſeaſonable time or not; for *Sheep* will prove better after they are ſhorn than before: And if the latter part of the Summer be dry and hot, then there is but little Graſs; if wet, the Sheep being newly unclothed, are cold and uneaſie, and alſo hungry, but the Graſs is then of a groſs ſubſtance and but of little Vertue, it being the Declination of the Sun, all things fade and decreaſe in Power, Vertue and Strength:

Strength: And ſuch *Sheep* as are by good Order well kept in the beginning of the year, ſhall be far better able to go through an hard time, (which generally happens in the latter end of Summer, *viz.* in *July*, *Auguſt* and *September*) than thoſe that are out of heart for want of good order and keeping; even as a Cow which is well winter'd will give a far greater quantity of Milk the following Summer, than one that has been hardly kept.

When Summers prove Wet, eſpecially when the Rains come in about *June* or *July* then theſe following Rules ought to be obſerved, whether your Field be ſubject to the *Rot*, or the contrary; for Wet is a far greater Enemy to *Sheep* than Drought, as daily Experience does teſtifie, though all Extreams are bad. Therefore the *Shepherd* in all ſuch Seaſons ought to let his *Sheep* continue in the Fold till ſeven or eight a Clock in the Morning, or longer, if the Morning be very moiſt; in which time the comforting Beams of the Sun, with the help of the Air, will in part, or wholly have exhal'd and dry'd up thoſe moiſt ſlimy Vapours the night diſtill'd down on the Graſs, which being gone, the Graſs is much more wholſom. Beſides, their lying long in the Fold doth beget a ſharp piercing Appetite;

petite; for Fasting does naturally digest and clean the Stomach and Vessels thereof from all superfluous flegmie matter, which is contracted by that too much moisture, which Grass in wet seasons does plentifully contain; for the action of the Stomach and Natural Heat is never idle, if the Creature be in health; so that when it is not supply'd with its usual food, then it powerfully attracts or draws unto its self all such gross matter and superfluities, and casts it forth both upwards and downwards, thereby preventing matter for the generation of Diseases; and when the Stomach is thus purged and prepared by due fasting, then a little inconveniency in food will not hurt, whether it be in quality or quantity; for a vigorous well prepared Stomach does not seldom make good Nourishment of very ordinary food.

Further, the *Shepherd* is to observe to fold his *Sheep* before the Dews fall, whereby he may avoid many Inconveniences; nor need he fear that the long Nights lodging will hinder them from proving; for all Cattel that have clean sharp Appetites will eat as much in two hours as others will in four, whose Appetites are imperfect and Stomachs foul and obstructed through flegmatick Juices and superfluous Humours;

Besides,

Besides, *Sheep* do not naturally care for feeding in the Morning, whilst the Dew is much on the ground, except in times of scarcity, which seldom happens in wet seasons; the Passages of Sheep are then furr'd with a moist slimy matter, which ought always to be cleansed, either by *Fasting*, or by some drying food, as *Hay*, *Corn*, or the like.

If *Shepherds* observe these Rules, they may prevent most of the Diseases *Sheep* are subject to, since for the greatest part they are occasioned for want of good Order and skill, as Heats, Colds, Over-wet weather, being folded on New-plow'd moist grounds, or for want of a little Hay in the latter end of summer, *viz.* in *July*, *August* and *September*, when the Weather proves wet and cold. And though your Field or Pasturage will not Rot your Sheep, yet it may and does oft-times cause a great number of Diseases, many of which prove fatal to them, as the Diseases of the *Gall* and *Jaundies*, *Choller*, and sickness coming of *tough Flegm*, *Blinding*, *Stoppages*, *Water in the Belly*, *Red-Water*, *Coughs*, *turning Evil*, *Pains in the Joynts*, *Lameness in the Feet*, and the like Evils and Distempers.

Shepherds should likewise observe, that after an hard Summer and great scarcity, when

when they put their Sheep into fresh Fields and Pasturages, where there is plenty of Grass, if then he intends to preserve them free from Disorders, he ought not to let them eat as much as they will, but only *bait* them (as they call it) and when they have eaten pretty well to take them out, and let them have a sufficient time to digest it, and then turn them in again; and continue this order for a Week, or two, or three, as you shall see occasion; and though your Sheep do not look so full, and prove so fast as others, that *lie at Rack and Manger*, (as the Proverb is) yet in conclusion they shall gradually attain to the same or better Proof and Well-liking with others, and be abundantly freer from Disorders and Diseases. This the Shepherd may remember, *That from Midsummer to Michaelmass is the most dangerous season in the whole year*; and therefore then he ought to be most careful and circumspect. And of this I shall now proceed to give the true Grounds and Reasons in Nature.

The most hazardous time for occasioning the *Rot in Sheep* is from *July* to the last of *September*, especially if there be Floods or constant Rains, or moist foggy Airs.

There are many Opinions, what the matter

matter is that does breed the Rot in Sheep, some say the cause is, their licking up of small white Snales, which much Wet does generate; others think that it is occasion'd by great Dews, and others have other Fancies, which I forbear to mention, being all besides the business. For most certain it is, that the true cause of this pernicious and fatal Disease in Sheep is too much Moisture at the season before-mention'd; for they very rarely Rot at any other season of the year, though there be the same occasion, as to the Weather, which all Shepherds and Sheep-masters ought well to consider. As for Example; Suppose Wet weather comes in after *Michaelmas*, viz. in *December* or *January*, and hold for most part of the Winter, yet this shall not Rot Sheep, except some few in low Marshie Mooriſh Grounds, where they have store of Grass, and lie nights and days and have no Hay given them. Or if Rains and floods come in *January*, *February*, *March* or *April*, and hold dripping till the latter end of *May*, or beginning of *June*, and then cease, and a dry Summer follow, this also will not cause Sheep to Rot, except (as is said before) in some certain low Grounds, a few may be infected.

Hence it appears, that from the latter

end

end of *July* to the last of *September* or *October*, is the time for generating this Disease, and wherein it reigns amongst Sheep, if that season happen to prove wet. Now the Reasons why Sheep are not so subject to this Disease at other times of the year, are,

1*st*. If Rains or wet Weather come in after *Michaelmas*, in *December*, *January*, or the like, the season then is cold, which does check and consume the raw indigested flegmy substance or matter, which all grass is filled with in the latter end of Summer, viz. in *August*, *September* and *October*, as appears by the Latter-Math or Hay made in those Moneths, what poor feeble stuff it is, in comparison of that Hay the first Spring produceth? And how little heart it affords to those Cattel that feed thereon?

2*dly*, In this Winter-season most Sheep are in part kept with Hay, which dries up and consumes all that superfluous Moisture which is so injurious to Sheep.

3*dly*, The Coldness of this Winter-season causeth the natural Heat in all Creatures to become more Central, which gives strength and power to the Stomach and Digestive Faculty to digest and throw off all raw cold superfluous matter, which at the other before-mentioned season, gives occasion for the generation of this Disease;

for

for all cold weather ſtrengthens the natural Heat, ſharpens the Appetite, and makes the Spirits ſtrong and powerful. Thus both Men and Beaſts have ſharper Appetites and ſtronger Digeſtions, and can without prejudice, eat more Food in cold ſeaſons than in hot, and leſs Drink does ſerve them; for the ſtronger and more lively the natural Heat and Spirit are, the greater and ſharper is the Stomach; but a leſs quantity of Drink will ſuffice Nature, becauſe all external Heat, if it exceed the *Medium*, draws forth and evaporates the pure ſubtle Spirits, which impedes and weakens the Natural Heat and Action of the Stomach, and then the hot fierce original Fires of *Saturn* and *Mars* are ſtirred up, and become manifeſt in all the external parts of the Body, which indiſpoſeth the whole, and makes the Members glow with an unnatural Heat; and therefore then all Creatures deſire and require more Drink and leſs Food; but then they are not ſo ſtrong and lively as in cold, but faintiſh, and more apt to contract Diſeaſes from every Inconveniency or Diſorder.

4thly, If Wet or Rainy Weather come in in *March* or *April*, and goes out in the latter end of *May* or *June*, then there is no danger of this Diſeaſe, becauſe the

are kept with *Hay* moſt part of the Spring, which as is mentioned before, deſtroys all the putrifying Matter; Beſides, the Spring is powerful and lively, giving Life and Vertue to all Creatures, the warm and enlivening Beams of the returning Sun embrace, the reviving Nature, fills all things with Spirit, ſo as that the *Graſs* and *Herbs* then are freed from, or nothing ſo ſubject to that groſs flegmy Subſtance moſt ſorts of *Herbage* conſiſts of in the latter Spring, by which all Creatures are healthier, and better able to withſtand Diſorders or Inconveniences that happen from the Elements. Beſides, *Sheep*, as is hinted before, have been at *Hay* a conſiderable time, which is a ſound, healthy, hearty Food, ſuitable to their Natures, and drying up all Superfluities; nay, the very *Seaſon* it ſelf is an Antidote and Preſervative; for how pleaſant, luſty and vigorous is every thing brought forth at the approach of the Sun? and how joyful all the Creation is, every thing ſeeming to ſport it ſelf in various Delights? But when once *Phœbus* drives down his fainting Steeds, and with ſhorter Marches deſcends with his Charriot from the back of *Cancer*, then quickly does all Natures Wardrobe begin to be ſullied, every *Vegetable* and *Annimal* droops, de-

cays and languishes, and the Earth mourning the Retreat of her Cœlestial Lover, with his golden Locks, brings forth none but Sickly and Rickety Productions. And therefore no wonder if so tender a Creature as *Sheep* be at that time much more lyable to contract this Disease for the Reasons aforesaid, than in the Spring.

5thly, But to come to some more particular Reasons; all Astrologers say, that *Sheep* are under the dominion of the Cœlestial Sign *Aries*, into which the *Eye of the World* enters the 9th or 10th day of *March*, at which time the Sun is strong and powerful, as being exalted therein; and therefore then this glorious Cœlestial Body by its benevolent Influences, chears and comforts all things; But on the other side, about the 11th of *September*, *Sol* enters *Libra*, where he is in some degree impedited or debilitated, as being in oppositon to his Exaltation: These Cœlestial Influences do often take place, but more especially when other Causes concur, as when Rains come in about *July*, and continue till *September* or *October*, and the like.

6thly, You must consider that at this latter Season of the Year, *Sheep* have passed through the Heats of Summer, which have awaked

awakned their natural Heat, ſtirring up from the Center the hidden, or ſleeping Poyſons, whence the Spirits on all occaſions are apt to be evaporated, and Diſeaſes generated, which then meeting with Food full of groſs Humors, and earthy flegmatick Matter, ariſing from declining Vegetations, do then manifeſt themſelves to the great prejudice of Health; for which Reaſons thoſe Moneths of *July*, *Auguſt*, *September* and *October* are moſt dangerous both to Man and Beaſts; Are not Men more ſickly in this Seaſon than in any other? and alſo Diſeaſes then contracted more fierce and mortal, as *Plagues*, *Rots*, *Murrains*, &c?

Not that it is to be doubted but *Sheep* may Rot, or have watry Diſeaſes in the Winter, as well as in Autumn, but then it muſt be ſuch as lie Night and Day in marſhie wet low Grounds, living chiefly on Graſs, which in all wet Seaſons, without giving them ſome *Hay* at times with it, is very pernicious to them; whence it comes to paſs, that moſt Years ſuch Grounds do more or leſs diſtemper *Sheep*; As for Example, in *Northamptonſhire* and *Leiceſterſhire*, where their Land is rich and low, their Graſs plentiful, and *Sheep* large, but the Country-Farmers are cunning

enough to ſave themſelves prety well, for knowing that their *Sheep* are ſubject to this fatal Diſeaſe, they are careful to time it, and bring them up to *London* Market, before they are too far gone, and then our Citizens and dainty Dames do make good Cheer with this ſtately and (no doubt) very tender Mutton, and are as Blith and Merry at the Burial of their Carcaſſes in their own Paunches, as Young Men and Maids are at their *Whitſon-Ale*, or liqueriſh Matrons at a Goſſipping.

Some do ſay, that there is a *Spring Rot* ſometimes, but this is very rare, and when it happens, the chief Cauſe has been either the diſorders of a wet Winter, where care has not been to give them a ſufficient quantity of *Hay*, or that they have fed in low wet Grounds, where they have eaten too great a quantity of Graſs, or elſe they have been *Touched* the *Michaelmaſs* before with the Rot; and though they do hold well all the Winter, yet when the Spring comes, the hidden Diſtemper manifeſts it ſelf, for at that time Nature has a freſh and lively Motion, and what is Infirm will then appear.

Having thus diſcourſed and laid open the Cauſe of the Rot in Sheep, from the Cloſet

of

of Nature, and pointed out the time when, and by what means that Miſchief is to be feared; ſo that I hope all Shepherds and Sheep-maſters will hence-forth take particular notice when Rains, and much wet weather happens about *July*, *Auguſt* or *September*, or when it is generally a wet Summer, and continues ſo till towards Michaelmeſs, and that they will remember, then is the Time to be feared of a general Rot. I ſhall now proceed to befriend them with ſome Directions, how to prevent the danger in that caſe threatned.

1ſt. You ought to keep your Sheep in the Fold till eight or nine a Clock in the fore-noon, or longer, according as the Morning is either wet or dry, the Air humid or clear; or if there be great Dews, as often there are in *Auguſt* and *September*, and alſo in *October*; and when the Sun and Elements have pretty well dry'd up the moiſt Vapours and Humidity off from the Earth, then you may let them out, and keep them on the higheſt Ground, and where it is dryeſt, and if the day prove dry, then you may about the middle of the day feed them in the lower grounds for two or three hours; and when it draws towards Evening, put them again on the higher places, always obſerving to fold them be-

fore the Dews fall, and let them be folded on dry grounds, it being injurious to Sheep to be out late at night, by reason of the humid Vapours which then arise.

2*dly*. If it do chance to rain a considerable part of the day, then you ought to give your Sheep a little Hay at night and in the morning, which is the surest Remdy against this Disease, and also many others; for dry Food is proper at all times for *Sheep*, especially in wet seasons, and ought to be given them once a day all the Moneths before mentioned. There are likewise other sorts of Food, which are admirable for this purpose, *viz*. When the Weather is very wet, and the Air humid, with great Dews, to give them three or four times a week, either at night or morning, Oates in the straw, or Pease and Barley; this will prove an absolute prevention of the forementioned Disease; or if your Oates or other Grains be Thresht, then mix some Salt with them, and so give it them. If this be continued, and the afore-mentioned Observations followed, it will certainly prevent the Rot and other Distempers; for this dry Food does afford such a firm Nourishment, that it dries up and consumes all superfluous Moisture in the Body. Now the *Rot* in *Sheep* is a *Dropsical Disease*, or the

the overflowing of grofs Flegmatick Humours, which in a little time ſpoils the Complexion, that it becomes of a pale wateriſh Colonr: It alſo generates hard congealed matter or knobs, corrupting the fountain of Blood, and cauſeth the Body to become cold; for the Bodies of all Creatures have their Original from the Watery and Earthy Qualities, as the Spirits have theirs from the Element of Air: But in what thing ſoever the Element of Water does too violently predominate, there all is poyſoned, the Natural Heat loſeth its power and proper Action, and Nature is put out of her way, and all the Humours and ſweet Oyl, or Balſamick Vertues turn ſower, or become of a ſtinking Rankneſs, whence proceeds Melancholly, and a ſad heavy Spirit, which is the beginning of Sorrow and end of all Pleaſure, which nothing will ſo well prevent as continual ſupplies of the before-mentioned Foods, viz. Hay, Corn in the ſtraw, or Threſht Corn mixt with a little Salt. This will certainly cut off the cauſes of this Diſtemper in the bud, if other circumſtances, mentioned before, be duely obſerved.

There is another thing which will very much help to prevent the generation of this Diſeaſe, (the *Rot* in *Sheep*) viz. to have

large ſheds, or low wide Houſes, like Barns, but open on all ſides, to houſe your Sheep in, during wet cold Weather, which is a general Rule in *Flanders*; and when the day proves wet, many times they will keep them in the Houſe all day, and give them Hay; but at all times they obſerve not to let them out before the Sun and Elements have exhaled the moiſt Dews and Vapours, and to houſe them again at Night, before the ſaid Dews and Humidity falls; by this means they preſerve their *Sheep* from the *Rot*; whereas otherwiſe their Land being low, their *Sheep* would almoſt every year be ſwept away thereby.

But note, that theſe Rules and Obſervations muſt be Timed; for a little Induſtry and ſmall Charge may prevent the Miſchief; but if once your Sheep be tainted, then it will be an hard matter to recover them; you may poſſibly preſerve them, with a great deal of care and charge, till ſpring, but then moſt of them will dye. Therefore be ſure uſe theſe Preventive Remedies as ſoon as you perceive the Weather begin to require them.

But when there happens three or four days, or a week of dry Weather, then you need give them Hay but once every other day, or a few Oats or other Grain, either

either in the ſtraw, or threſht mixt with a little Salt, as you ſee occaſion. I would, by the permiſſion of the Lord, be he that with four or five Loads of good old Hay, viz. Hay one year old, and a few Oates or other Grain, preſerve and ſecure three or four Hundred Sheep from the fore-mentioned Diſeaſe in a general Rot, and I would not take any other meaſures than what are before ſpecified.

Thoſe Sheep-maſters that live in places ſubject to the Rot, may do well to change their Sheep every two, three or four years, for Hill-Country Sheep, which will, on the change of Paſturage thrive much better, and not prove ſo ſubject to Diſeaſes; for change of Paſture for Sheep, and Air for Men, generally proves Healthy: In all Hilly poor Grounds, where Sheep do work hard for their Living, they do thereby become healthy, ſtrong and hardy; for Nature in all Creatures does uſe higheſt diligence to Arm and defend her ſelf againſt thoſe Inconveniences hard keeping and labour bring on her: But thoſe *Sheep* that are bred in Rich Paſtures, where they have Graſs in ſuperfluity, lying at eaſe, filling their Bellies without much labour or motion, like idle People, who feed to ſuperfluity and to ſleep; ſuch Sheep, I ſay, are

ſubject

ſubject to many Diſeaſes; for no Creature can attain to Fatneſs, except they have Eaſe, and ſuperfluity of Meat and Drink, which conſequently renders them full of groſs Phlegmatick Humours and Juices, which do in a degree deprave Nature of its innate Heat, and as it were ſuffocate the pure natural ſpirits and ſtrength, and ſtop the Paſſages and contract the Veſſel of the Stomach, and give much fleſh and little ſpirit, and that too very impure; Hence the Fleſh of ſuch Creatures that are large, and bred in low Marſhie grounds, loaded with fatneſs, is nothing ſo ſweet and pleaſant as that of ſmaller Cattel, that are fed more moderately on high dry Grounds. Nor will their Fleſh take ſalt or keep ſo well or long, nor breed ſo good Nurtriment, more eſpecially in the ſaid Moneths of *Auguſt*, *September* and *October*; for then the fleſh and fat, not only of Sheep, but all other Animals, is far more groſs, and fuller of flegmatick Juices than at any other times of the year, and that's the Reaſon it will not keep ſo long, or take ſalt, as at other times; for where the Phlegm abounds in any fleſh, or fat, there the pure Spirits and balſamick Vertues are weak, & thoſe few that are, are impure, therefore ſuch Fleſh preſently turns to Putrifaction, the groſs Juices and Humidity

midity hindering the Salt from incorporating with it; for where the ſpirituous part of fleſh is hurt or wounded, either by overfatneſs and phlegmy ſubſtance, or the Creature ſurfeited, or the fleſh kept too long after 'tis killed, &c. then ſuch fleſh will not take ſalt, nor keep as others do. If you think this ſtrange, ask the Tallow-Chandlors whether the Tallow be not fuller of groſs Phlegm in Summer than in Winter, but more eſpecially *July*, *Auguſt*, *September* and *October*; Which does render all Creatures more ſubject to Diſeaſes in that Seaſon, than at other times, and their fleſh unclean, and apter to generate Diſeaſes in men that eat it, as I have more clearly and largely demonſtrated in our *Treatiſe of Temperance, and the Nature of Things.*

Of the Language of Sheep.

ALthough *Sheep* have by Nature but one One only Tone or Bleat, yet they can communicate their Minds to each other by varying and altering the ſame, according to the reſpective ſtates of their Minds and Spirits, and ſuitable to the occaſion, no leſs readily than Mankind do convey their

their conceptions by articulate words; for when such a Centre is awakened, then presently such a sound is predominate in the Bleat; the like is to be understood in all other Creatures, even in Men; for every Word does vary in its Sound, according to what Property is awakened in the sevenfold Nature; and look whatever Property carries the upper Dominion, such a Sound or Tone is chief in the Word, and carries along with it the power of that Property or Principle, and by way of spirits it incorporates with its similes, in those to whom such words are directed. And according to the Radix of each word, so do they kindle either Love or Anger; for every Word does sound forth the state and nature of that *Center*, whence they *proceed*.

Which the great Prophet *Moses* seems to intimate, where he saith, That God brought all Creatures to Adam, and he gave them Names expressing their Natures, or according to their Natures. That is, The very Word in it self did comprehend and sound forth the genuine Nature, Complexion, Disposition, Inclination, and what Form and Property did predominate; so that to hear any Creature named, was (then) to have a compleat Definition, or at least, Description of the true internal

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Nature, Virtues and Vices of that Creature; which was the true Language of Nature, and the Original, which Man hath fooled away by ſuffering his Mind and Deſires to enter into the evil, unclean, violent, ſavage, wrathful Nature of Bears, Tygers, &c. But the Beaſts and Birds do ſtill retain that firſt natural Mother-Tongue, which the Creator endued them with in the beginning, and are not deprived of it, becauſe they have firmly and conſtantly kept and obſerved the pure Law of Nature; and therefore can underſtand by one ſingle Bleat, Sound or Tone the various States, Inclinations and Diſpoſitions of each other, as alſo expreſs Fullneſs, Hunger, Love, Hate, Joy, Sorrow, where they ſhould be, and the contrary; which no mortal Man can do by any one Word, Sound or Tone.

As for Example; A Flock of Sheep of four or 5 Hundred are ſlaiting and grazing by a Corn-field, or inviting Paſture, if any one of them ſees any paſs in the Hedge, that *Sheep* ſhall ſlip in, and fall a feeding with ſilence, and not ſo much as Bleat, or hardly look up, except for fear, knowing ſhe is where ſhe ought not to be; But obſerve the next *Sheep* that ſees this that is got into the Corn, no ſooner does ſhe give a Bleat or two, but it does as ſenſibly

call

call or alarm the whole Flock, as particular Words do men, or the ſounds of Trumpets and Drums do Souldiers, and then preſently they all fall to running into the Corn, making a noiſe, and Bleating till the whole Field ring of them. But at other times, particular *Sheep* in the Flock will bleat for ſundry occaſions, as when they want their Lambs or Fellows, as alſo when they are otherwiſe diſcompoſed with Hunger, Cold, or the like, but then none of the reſt will ſo much as look up, except their Lambs, which if they are within hearing, will run through the whole Flock, and quickly find their proper Dams by their Calls. Alſo, they can diſtinguiſh the Shepherds Whiſtle, which is performed by his Hand, from all other Whiſtles, and will turn at the hearing of it, and many other things of the like nature; which experienced and obſerving Shepherds know to be true. So true it is that the Creator hath endued all the Inferiour Creatures with admirable Natural Gifts of Self-preſervation, and diſtinguiſhing Senſes amongſt themſelves, far exceeding Man, who yet was made a thouſand degrees more ſublime, but he wandered out of the Path of that pure Law and Way he was ordained to walk in, whereas thoſe

other

other inferiour Creatures have not, and therefore they all retain those Original Gifts bestowed upon them in their Creation.

The Scriptures of Truth do testifie, That the Holy Antients in the first Ages of the World did understand this Original Language, which is the true Language of Nature; for thereby *Adam* gave apt and proper Names to all the Host of Heaven and Earth & Seas, & to his Wife *Eve* or *Hevah*, as also to his Sons, *Cain* and *Abel*; in which Names in truth were couched their Natures, and what property or seed was predominant in each of them. And so, in several after Ages, divers of the Wise Men having the same Knowledge, did always give their Children such Names as did express and significantly demonstrate their Natures, Inclinations, and what Property or Quality was predominate in them: And likewise it did often express and sound forth the Providences or Accidents (as we bindly call them) that did attend them at or near the Conception or Birth. The very same Rule they followed in the Appelations of Places and Cities, so that he that did understand the true Notation, Nature or Signification of their Names, did know what Quality or Principle

ciple had the Dominion in them, whether Vice or Virtue, Love or Anger, and the like; for they did not give Names by guess, or at a venture, or because the Parent's Name was so or so (for I do not remember one Person in all the Bible that bears his or her Fathers or Mothers Name) nor upon idle or vain Conceits, as most or all do now-a-days, without understanding or enquiring into the Signification of them. Whence one calls his Daughter *Ursula*, (that is, a *little Bear* or *Cubb*) when perhaps she is as pretty a Well-bred Wench as any in the Parish, and another names his *Prudence*, when she is the silliest foolishest Slut in the whole Town. These Absurdities those wiser Times avoided; neither would they chuse good Names, except they were suitable, and did naturally express their Natures and Qualities. For they did not seldom give their Children Towns and Places Names, which did express their Evil Nature, when the Truth of the matter so required. As the Name of *Nabal* signified *Folly*, and the Reason is given by the Text, *Because Foolishness was with him.*

Hence it was a frequent Custom amongst these wise Antients and men of God, to change their Names according as they were changed

changed in their Nature. As in the case of *Abraham*, his Original Name was *A-bram*, which does sound forth and signifie the outward Nature and Principle of Wrath, which all Mankind had fallen into through Sin, Transgression and Violence; but when he turned his Will unto the Lord, and believed in him, and when (as its said) the Word of the Lord came unto him [That is, when he became enlightned by the divine Principle of Gods eternal Love, and waxed Obedient unto the holy Voice of Wisdom] Then the Lord said, thy Name shall no more be called *A-bram*, but *A-bra-ham*; which is as much as to say, *The Father of the Faithful:* whereas *A-bram*, his first Name, signified a great Lord, or Father in Nature; but *A-bra-ham* denoted not only a Father in the outward Nature, but a faithful Father, in whom the Love and Light of God did govern. The same is to be understood of *Jacob*, when he wrestled with God, and overcame; then, and not till then, the Angel said unto him, *As a Prince hast thou Power with God, and with Man, and hast prevailed; therefore thy Name shall no more be called* Jacob, *but* Israel. Which latter Name does comprehend and truly signifie both the Divine and Humane Nature, in which all Mysteries lie hidden.

This Mystical Language some of the Holy and Wise in all Ages understood, even to the time of the Manifestation of the Son of God in the Flesh, who himself said to *Simon* his disciple, Thy Name shall be called *Cephas*, (which does signifie, a *Stone* or *Rock*) after he had made that sound Confession, *Thou art Christ the Son of the living God.* On the Belief of which, as on a Rock, the Doctrine of Christianity is founded, and the Gates of Hell cannot prevail against it. So Paul was first called *Saul*, a Name of the fierce Wrath and lordly Spirit, as appears by King *Saul*, who disobeyed the Voice of the Lord, and persecuted *David* without cause, and so also did this *Saul*, the Servants of God, with all Violence, and a mad zeal, Imagining, that therein he had done God good Service. But when once the Lord had met with him, and struck him blind, in order to giving him true sight, and had altered his Nature and Spirit, then the Lord tells him, he shall no more be called *Saul*, but *Paul*; a Name of Humility and sounding forth the Principle of divine Love. So Incongruous and Absurd was it thought to continue those Names which were not suitable to the Natures of those that bear them.

Yet nothing is more frequent amongst us,

as, nay, many in these latter days do chuse Names for their Children, not only unfit and unsuitable, but even such as does signifie the holy Vertues, even of very Divinity it self, as *Faith*, *Hope*, *Charity*, *Grace*, *Emmanuel*, &c. Which Names do truly signifie the Goodness and holy Vertues of God; which rarely have any simile with the predominant Qualities in the People so named: Therefore every time such People are named, those that call them are not only guilty of a Lye, and Breach of that Command, Thou shalt not call Evil Good, nor Good Evil, but also do take the Name of the Lord in vain, by expressing the holy Vertues, without due regard, and blasphemously attributing them to such as live in the contrary Principle, viz. of Fierceness, Uncleanness and Wrath. What a Mistake (not what an Impiety) is it to call a Vile Wicked Man *Emmanuel*, which is the true Name of the blessed and adorable Saviour of the World, viz. our *Lord Jesus Christ*.

But the Reason of the difference between the Practice of this Age, and that of the wise Antients, is this, When the holy men of old named their Children, or gave Names to any other thing, they applyed themselves to the Oracle of God, to that

divine and natural Wisdom that taught both *Adam*, and others, apt and proper Names, whereby to express the Nature and Virtue of each thing. But this Mysterious Knowledge hath now scarce any being, or at least, is not regarded by the Sons of Men; Ignorance and Conceitedness having gotten the Dominion, and captivated the divine Understanding and Gift of God in mans Soul, which ought to be the Directer in all things a man undertakes to do; for all true natural and divine Knowledge of Nature and Himself do hence proceed, even that Essential Word that made all things, and is the true Life and Power that preserves them all. To which most Noble, yet most Benigne, Courteous and Familiar Master, I commend all my *Fellow-Shepherds*, earnestly advising them to apply themselves unto him, who is always most ready and willing to teach and instruct every one that cometh unto him, being weary of false Opinion, Tradition, and the Ways of the Multitude: This Divine Master is near unto every one, he is no Respecter of Persons, plain Russet is as acceptable in his sight as Cloth of Gold and Tissue, and the Shepherd as welcome as the Prince; for he maketh no difference between any that are humble, and

not

not too wise in their own Conceit; nor will he puzzle the Heads or torture the Brains of his Scholars with the reading of Multitudes of Books; *Three Volums* compleat his Library, two of his Works, viz. the Internal and the external, or the Microcosm and the Megacosm, the little World, or a mans own self, and the great World, or that vast expanded Folio of created Beeings, *Vegetable*, *Animal* and *Mineral* (Cœlestial and Terrestrial) and the the third is the holy Book of divine Scriptures. Here are all the Authors taught in this School, and yet containing infinitely more Wisdom than *Ptolomy*'s vast Library at *Alexandria*, or all the Book-Trash of the *Vatican*: Nor shall you here be encumbred with that Lip-Learning of various Tongues and Languages, which spends most part of a mans Life, whilst he vainly endeavours to get a Blessing from the Confusion of a Curse, and when he has done, is as ignorant of himself, and of Nature, and of every thing worthy to be known, as in the beginning, and many times more too, Presumption and Opinion of Science being now added to his natural Ignorance: But this most excellent Tutor opening the Eyes of the Mind, and fixing them inward, lays open to him all the Treasures and Mysteries

contained in himself, where he finds the true Vertue, Power and Nature of all Elements, and thereby is fit to look abroad, and thence-forth capable to judge of the Nature, the Vertues or Vices, hidden Properties and Manifestations of all things he meets with in the great World, and joyns in this mystical Language of Nature with every Creature, whose Voice or Tone proceeds from Equality, thereby making a joynt Consort of Praises to the glorious Creator and Fountain of Intellectual Harmony.

Of the Excellency of a Shepherds Life, and that it is no less Innocent and Honourable than Antient.

OF all sorts of Husband-men, Shepherds have the Advantage of Imployment, 1*st*. For that they have one of the most Innocent kinds of Annimals to converse with; 2*dly*, Because the same is easie, and most part of the year pleasant. 3*dly*. Since they have the most spare Time for Contemplation, which if well imployed will furnish them with many Excellencies, both in Divine and Humane Gifts: Time

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is a precious thing, and there are none but Sots and idle Drones that dare spend it in waste. Now of this choice Commodity Shepherds having so great a stock, they will be more than others to blame, if they do not improve it to the enriching of their Mind with excellent Notions. *4thly.* In former Ages no Imployment was counted so Noble, Pleasant and Honourable; *Princes* have envyed the jocund Shepherds Happiness, and some crowned Heads abandoned the Toilsom Gayeties of Empire, and voluntarily exchanged their Scepters for the Innocent Pastoral Crook. But what spake we of Kings and Princes? most of the Eminent Prophets and holy Wise Men that were born and liv'd up to a far greater Dignity than that of a perishing Crown, were not ashamed to be Shepherds. As *Abel*, the first good man after the Fall, and *Jacob*, that eminent Patriarch, who brought up his whole Jury of Sons (not excepting *Levi* himself,) to the same Occupation: That illuminate Prophet *Moses*, who slighted the Delights of *Pharoah*'s Court, chose the Life of a Shepherd, tho' but as a Servant to another on the Plains of *Midian*. And Royal *David* spent his Younger years in no other Imployment. All these, and many other holy Personages

and Prophets husbanded their time so well whilst they were tending their Flocks, that the Lord endued them with many divine and natural Endowments, so that they were all well acquainted with the most hidden Mysteries of Nature, and had the Knowledge of the Astral Sciences, as well as of the Inferiour Operations.

When the blessed *Jesus* descended from the ever-blissful Regions of Glory, to become Man, that he might enable man to be re-united with God, the most Illustrious Appearance of his Cœlestial Attendants (the holy Angels) was first to the Innocent Shepherds in the Fields of *Bethlehem:* Have not the Priests and Ministers of God, both in the first and second Testament, gone under the Denomination of Shepherds; A Title our Saviour himself vouchsafes to take upon him, and calls his Disciples and chosen Ones, *His Flock, whom* (he saith) *hear his Voice and follow him where-ever he goeth.* A Metaphor drawn from the Nature of this Animal, and true in the History and Figure, as well as in the Mystery; For if *Sheep* be on a Bridge, or dangerous Precipiece, if one that is their Leader, be forced into the Water, or the like, all the other will (usually) of their own accord leap in after, though it be to

their apparent Destruction; such a natural Simpathy there is between them, and one with another.

But now in these degenerate days, and Dregs of Time, and the very Rust of an Iron-Age, all these things are forgotten and neglected, not only by others, but even by Shepherds themselves, and they grow Careless, and consequently uncapable of their own Happiness: O! what Excellency of Parts and Wisdom might they attain unto, would they but lay out their spare Minutes in retired Thoughts, and serious Meditations, which might not only render them able to preserve their Flocks in perfect Health and Splendor, but furnish their own Minds with an understanding of the holy Secrets, both Divine and Natural, to know the operation of the Cœlestial Bodies and Elements, the use of Herbs, Seeds and Grains, and the Virtues therein contained, with the degrees of *Temperance* requisit in the use of them all; especially having the Advantages of Silence and Solitariness (those two grand Hand-Maids to Wisdom) Their Imployment consisting of one simple thing, not pestered with many Visitors, nor the Impertinent Chat of a Multitude of Customers, nor the Trouble of Bills of Exchange, nor undermining

mining Flatteries of Courtiers, nor litigious Plagues of Mercinary Tongues, or tedious Attendants on Quirking Lawyers, and the like mischievous Encumbrances, which render most Peoples Lives burdensome, and divert their Thoughts from all things truly great and Noble; whereas the whole course of their Life is, or may, and ought to be a quiet and delightful study; for which purpose, they have always presented before their Eyes the harmonious Motions of the Cœlestial Bodies, and the Ravishing Beauties of the Vegetable Kingdom; the Glorious Stars of the bespangled Firmament, with their wonderful Courses, Risings, Settings, and Operations; as also the Resplendent Treasures of the Teeming Earth, in innumerable Herbs and Flowers, breathing out Cordial and Reviving Exhalations, as in Gratitude, repaying by such Aromatick Scents and Oblations, the kindness of those Sun-Beams and sweet Influences of the Air, which have contributed to their Birth. Add to this, that their Ears are always filled with the delicious Consorts and charming Harmonies of the Wood- and Field-Musitians, whilst their Eyes are delighted in beholding their Innocent Sheep and Lambs feeding and playing round about them; all which cannot but

but afford an Incredible Delight & Pleasure to their Minds, if they are but Intelligible.

And as there is no Occupation more Antient, Honourable or Beneficial, so neither is their any so Innocent and Harmless: A Merchant is rarely (saith the Wise man) without sin; *Its Naught, its Naught*, saith the Buyer, but when he is gone away he boasteth, will be true in all Ages, as well as *Solomon*'s: The Criticism of Trade (as 'tis now mannag'd) is little more than one mans Circumventing another: And how much vain expence of Words (to say no worse) is become almost necessary in Retailing, is obvious to every man that ever bought but a pair of Shoes, and every Woman that has laid out so much as a Penny in Threed, or an half Penny in Needles: By what Craft Lawyers, Physitians and other Gown-men generally heap up Mouldering Estates, need not be mention'd. But the *Honest Shepherd* is freed even from all these Temptations; His Charge gives their Guide no evil Example; *Malice, Ambition, Revenge, Treachery*, are their altogether Strangers; *No Quarrels* for Right of Dominion, *No Insurrections, No private Repinings, No PLOTS, No Treasons, No Murders, No Love-Intrigues* are there to be heard; they feed quietly together, are

are ſtill and Patient, contented with that innocent Food and ſimple Drink, which bounteous Nature hath prepared for them.

In a word, *Sheep* are the Emblems and lively Patterns of all Virtue & Innocency; Diſdain not therefore, O ye Shepherds! to learn thoſe Qualities of them, ſince you know the Wiſeſt *Solomon* ſent ſome men to School to learn of the *Ant* or *Piſmire*: But be you Sober and Temperate, endeavour to know your ſelves, and the degrees of your own Nature, which will enable you to underſtand all other things aright: Improve your Time, let no Moment (which is never to be recall'd) paſs without doing, or being imployed in ſome good Work: Read good Books, eſpecially that Book of Books, [*The Bible*] Turn your Eyes inward, think *What you are? Whence you came? And how? What you are compoſed of? To what end you are made and endued with ſo many Senſes, and ſuch a degree of Underſtanding? How you now live? What helps, and what hinders the Functions of your Life? What muſt be your End? And whither you tend? And what are the proper and only means to make you happy here and hereafter?*

A ſerious Revolving of theſe Queſtions, and examining your ſelves and your unboſom'd Hearts, touching theſe Queries will be

be a moſt uſeful as well as pleaſant Exerciſe, and under the ſhade of an Hedge, more enlighten your Minds than ſome years ſpent in a ſweaty Library, the Chat of a Coffee-Houſe, or even the empty Documents of the Schools: And when your Spirits begin to languiſh under the weight of theſe ſeverer Contemplations, then refreſh your Bodies either with the Harmony of your well-choſen Inſtruments, or by being diligent in Planting, Inoculating and Grafting Trees of various kinds of Fruit (than which I ſcarce know any Labour more delightful) or in ſetting Hedges, which may prove, not only Ornamental, but very Beneficial to your ſelves and Flocks, to ſecure both from the Injuries of the Elements. And thoſe that do thus mannage their Flocks with Wiſdom and Diſcretion, ſhall anſwer a good Conſcience towards God, improve themſelves to a Praiſe-worthy degree of Knowledge and Happineſs, and preſerve their Sheep to a far greater Health and Profit than others.

Of

Of Sounds, and the Benefits Musical Harmony yields to Men and Beasts, and in particular to Sheep.

HAving in the fore-going Chapter occasionally mentioned the *Musick* that *Shepherds* use to have, I think it will not be improper here to add a few words on that subject, since the same does not only conduce to the sole Delight of the Shepherd himself; but is also of good use in respect of the Creatures which he tends, who are much delighted thereby; and 'tis certain, that by how much any Creatures Life is rendered more delightful, by so much the faster it thrives, and is the less subject to Diseases. 'Tis agreed on all hands, That it was a general Custom amongst the Antient Shepherds to use and play on *Musical Instruments*, as (in ruder times) on *Oaten Reeds*, and afterwards on *Hawboys*, *Bagpipes*, *Flagolets*, *&c.* He is wholly a stranger to the Poets, and never so much as Travelled *Arcadia*, even in the Romance, that can be ignorant of this. Nor was that Practice only amongst the

Heathen

Heathen-Swains; for we find that great King and illuminated Prophet *David*, being bred a Shepherd, had by use, and his curious Genius and Industry, attained unto an Excellency therein, even in his Youth, whilst he followed his Fathers Flocks, as was afterwards manifest, not only when by his curious skill in playing on the Harp he moderated the Rage of *King Saul*, but afterwards, by his continual Inclination to Harmony, whereof his sweet composed *Psalms* (the most *Musical Poems* ever extant in the World) will be as lasting as Irrefragable Witnesses.

There is no doubt but *Musical Harmony* is endued with *wonderful Excellencies* and *equal parts*, not only of the *Terrestrials*, but also of the *Cœlestials*, and its *Harmonious Sounds* and pleasant Consorts do powerfully, yet quickly, as by a most Natural Inclination and Simpathetical Attraction allure all Creatures to its own Property, what ever in their Radix stands near, or is capable of its Influences: So that it does not only change the Affections, Intentions, Gestures, Motions, Actions and Dispositions of men, and impose its own Harmonious Property on them, but also allures many sorts of Beasts and Birds to delight in hearing its pleasant Tunes: Thus some sorts of Birds

are

are inveigled by Pipes, and Harts may be caught with the same; Nay, the Fishes themselves are not insensible of its Charms, *Musical Notes* causing Friendship between Men and Dolphins, as the sound of an Harp doth lead up and down the *Hyperborean Swan*; and some Authors relate, that Melodious Voices are the best means to tame the wild *Indian Elephants*; yea, further, That the Elements themselves submit to its Power; for 'tis storied of the *Halesian* Fountain, which is otherwise calme and quiet, if a Trumpet be but sounded, shall presently rise up, raging, and swell over its Banks. So wonderful is the Power of *Musical Harmony*, that it appeaseth the Fury of the Mind, raiseth the Spirit, calls them back that are desperate, and refresheth the Weary; insomuch that the *Arabians* say, That Camels carrying heavy Burdens in tedious Journeys over the vast and barren Deserts, are much cheared, and will go more stoutly for the singing of their Leaders; and hence perhaps it is, that all our Carters & Plow-men generally *Whistle* to their Cattel when at work; and even of men themselves, those that carry great Burdens, and most sorts of Labouring People do commonly sing in their Imployment, and thereby are strengthened, and

their

their work goes the more delightfully forward; for *Harmony* chears and refreshes the Annimal Spirits and Senses, and causeth equal Operations, which do much fortifie Nature, and chaseth away Melancholly and vain and troublesom Imaginations; For this cause *Democritus* and *Theophrastus* affirm, that some Diseases both of the Body and Mind, may be cured thereby, which we read was actually done by the Musical Hand of *Therpander* of *Lesbos* on many of his Country-men the *Lesbians* and *Jonians*; their violent Feavers and other Diseases, giving place to the Salutiferous strains of his *Harp*, which bid defiance to all the Medicaments of the *Man-Leech* of *Chios*, and all his Tribe of Physitians. *Orpheus*, *Amphion*, *Pythagoras*, *Empedocles*, *Asclepiades*, *Timotheus*, &c. all meer Heathen-Artists, as well as the heavenly-inspired-*David*, have performed Wonders by Musical Consorts, sometimes stirring up dull Spirits to an active briskness by melodious and familiar Sounds; at other times restraining wanton, furious or angry Heats, by the sweet Violence of their graver Airs; for by no other means did *Pythagoras* reclaim a Luxurious Young man from immoderate Lust.

Since such are the effects of *Musick*, it was

not without great Understanding, and a deep *In-sight* into Nature, that Shepherds in former Ages did apply themselves thereunto, and endeavour to Charm their Innocent Flocks with the pleasant Concords of their well-tuned Layes; for *Sheep* are Creatures of a most excellent Composition as to the Elements of the Body and Spirits, and therefore all Harmony and Equality has great Affinity with their Natures, and they are therewith wonderfully delighted and pleased, especially in times of scarcity when Pasturages are hard and scarce, as also in cold rainy wet Weather; for at such times, *Musick* does as it were compose and moderate their discontented Minds and Spirits, and gently allures them to quietness, which does much suit with the Humour and Disposition of this Creature, and affords them great Benefit.

Nor is it any wonder that *Musical Harmony* should have greater Power over, and nearer Affinity with many sorts of Beasts, than it hath in respect of man, because they have not transgressed the first pure Law of Nature given them by the Creator in the beginning; whereas man, through the power of his depraved free-Will, hath precipitated himself into Inequality, and all kind of Discord, so that most men take

delight

delight and pleasure in Oppression and Violence, destroying the Peace and Concord, not only of those of his own Speciet, but also of all other Creatures, being become an Enemy to the rest of the Creation, and nothing but a continual Vexation and Perplexity to himself; so that every Beast of the field is better and happier than he, except he enters again into the Unity and Love of God in Jesus Christ, that great Master of Harmony, which hath put Heaven and Earth into Consort, and will teach every faithful Shepherd to tune and play upon his own Instrument, to the comfort of his own Soul, and the Praise of his Creator, who alone can give him Intrinsick Wisdom and Understanding in divine and humane Mysteries, that he may be able both to preserve himself and the flock committed to his charge.

The CONCLUSION.

THus have I delivered what I had to say, and thought might be of use on this subject. I have followed the Method of Nature, not of Art: 'Tis probable many may despise our Directions, because they are plain and familiar. *A Lobely business*, they will cry, *that keeping Horses without*

Doors, and giving Sheep a little Hay, should do such mighty Feats! We expected you should have taught us some rare Drench, *compos'd of as many Ingredients as ever* Markham *dream'd of, and to have been given in an* Unicorn's Horn, *enrich'd with the Yolk of a* Pheenixes Egg, *to render it more Cordial. If you had talkt at this rate, and sent us to the* Apothecaries *and* Druggists *for Medicines brought from one and t'other* Indies, *we should have thought something might have been done; but you give us Rules that will cost us nothing, and how do you think any Body will either value or practise them?* I confess this is the Humour of the World, and I expect no better; If you will not cheat them with hard words, and something that appears difficult and that costs them dear, they slight and contemn you. But wise Nature is quite of a contrary temper; with her, the most common things are the most excellent; Her Remedies are plain, familiar, easie, cheap, ready at hand, and always *Come-at-able*. In some places I may seem to have deviated from my subject; but I am sure, if those Digressions be not strictly *pertinent*, they will not be wholly *useless*, if they meet with a qualified Capacity; and I shall never think much to go a little out of my own way, if thereby I may help to bring my Reader

Reader into the Paths of *Virtue* and *Nature*; for which end, if he be *Wise*, I have said enough, if he be otherwise, too much; and so conclude with a *Well-fare* to the first, and a *Fare-well* to the rest.

CHAP. III.

Of the Evils that attend an Idle and soft Life, and the Excellency of moderate Labour and Exercise.

A Soft and Idle Life has no sympathy either with God or Nature; for the *Heavens*, *Stars* and *Elements*, with the wonderful and amazing variety of *Beasts*, *Fishes*, *Vegetations* and *Minerals*, wherewith the lower Worlds are endued and furnisht, are the Works of the Lord, and are still continued and maintained by his All-wise Providence and divine Word, which is never idle; for *Idleness* is allowed no being, either in the internal or external Worlds; all in the beginning was brought into a Being through *Labour* and *Motion*; as the wise *Moses* saith, The Lord moved himself on the face of the Waters; and

they are *till sustain'd* to this day by the same active and working Powers of the Creator; Consider the daily motion of the *Celestials*, viz. the *Sun*, *Moon*, and the wonderful Companies of *Stars*, their Rising, Setting, continual Courses and various Configurations, all in exact Order; behold the Rivers Labouring continually in a long progress, to pay their Tributary Streams to the Ocean, and the Ocean by Industrious Tides, and Flux and Refluxes, striving to supply the Land: The *Sun* exhales Moisture from below, and bottles it up in Clouds till an appointed time, and then returns it with plentious Usury to water and make fat the Earth with the Dew of Heaven: Without *Motion* there is no *Vegetation*; should the *Primum Mobile* stand idly still but a few minutes, the whole *Mundane Systeme* would be ready to sink into Confusion. All those necessary things that serve for the Support and Accomodation of Humane Life, are not, cannot be procured without Labour; Nay, Life it self cannot otherwise be maintained; The *Blood* must be always circulating, the *Pulse* (Nature's Clock) continually striking, the *Stomach* must labour hard in her *Kitchin* to dress, prepare and separate Aliment for the other parts; the *Lungs* be busie in Transpiration,

the

the *Heart* sending forth Reserves and new supplies of *Spirits* to all the *Frontier Garrisons* and remote Limbs of the Body, whilst the *Brain* is no less solicitous to give the necessary Orders from the *grand Counsel* held between the *Understanding*, the *Will* and the *Judgment*; whereunto *Intelligence* every minute arrives from the five Sally-ports, call'd, [*The Senses*] and all their Results are carefully Registred & treasur'd up by the Recorder, [*Memory*] Nay, should the *Hands* grow sluggish, & neglect supplying the Stomach with *food*, the Mouth would soon be open to upbraid their Lazines.

From all which 'tis apparent, as if written with Sun-Beams, That nothing is a greater Evil than *Idleness*; it breaketh the first Command of God, and contradicts the whole course of Nature, and is the Mother of Oppression and Violence: A Sin that never goes alone, but attended with a black Train of other Vices, always subject to the gross inferiour Powers and evil Dæmons, which continually prompt them on to commit all kinds of Outrages against God and his Law in Nature. From whom did all *vain Playes* and *wicked Games* and such other lewd Exercises, which they call *Diversions* and *Pastimes* (as if *TIME* (than which nothing is more precious, and

for want of which, or the miſ-ſpending it, there are, or one day will be ſuch loud and lamentable Complaints) were ſuch a *Drug*, that we muſt be beholding to the Devil's Inventions of *Cards*, *Dice*, *Cœmedies*, &c. to rid it off our hands.) Whence, I ſay, did all thoſe Deviſes (which are daily the utter Ruin of Thouſands) proceed, or who were the firſt Inventers, and continue the chief Haunters of them? Are they not ſuch as oppreſs the Poor, and get Money and Riches by Villany and Violence, and abandon themſelves to *Idleneſs*, *Gluttony*, *Drunkenneſs* and all *Uncleanneſs*?

This ſort of People it was, that by giving way to the Dictates of their own evil Genius, found out and brought into faſhion thoſe varieties of unlawful Sports, as *Cards*, *Dice*, *Ninepins*, *Billeards*, *Shuffle-Boards*, *Lotteries*, *Whimſey-boards*, *Stage-Plays*, mixt wanton *Dancings*, *Huntings*, *Hawkings*, *Low-bellings*, *Drolls*, *Jack-Pudding-Tricks*, *Foot-Balls*, *Wraſtlings*, *Cornish-Hurlings*, *Cudgel-Playing*, *Bull-baitings*, *Bear baitings*, *Cock-fightings*, *Races*, *Ringings*, and a thouſand other Vanities, of which ſome are matters of meer Hazard, whereby men led on by Covetouſneſs, loſe their own Eſtates, in hopes to get other mens, and both the Contenders at laſt are equal

equal Beggars; others are Rude, Robuſtick, Unmanly and Unſeemly; others, Cruel, Bloody and Oppreſſive to our innocent Fellow-Creatures; others, Effæminate, and tending to Debauchery, but all vain, and to be condemned, as in many reſpects, ſo particularly becauſe they take up that Time which ought to be better imployed, *viz.* to the Honour and Glory of God, the Improvement of our own Underſtandings, and rational Faculties, and the publick Benefit of the Creation.

Where Note, That by *Idleneſs* I do not mean a *Lethargy* of the *Soul*, or *Stupidity* of the *Body*, or the not doing any thing at all, but the doing of *Evil*, or that which we ought not to do; for in the firſt ſence, there is ſcarce any thing idle in the whole Creation, the Devil himſelf is buſie, running up and down like a Roaring Lyon, ſeeking whom he may devour; and whoever he be that doth not exerciſe himſelf in Virtue and Goodneſs, he is always doing the contrary: Mens Deſires and Imaginations cannot ſtand ſtill; nay, even when the Body ſleeps, they are working and framing a thouſand *Idea's* and *Chimara's*; therefore when we exhort men to eſchew *Idleneſs*, we mean, That they ſhould forſake the purſuit after vain things, which are unneceſſary,

unnecessary, and will not turn to any solid account, but rather are evil and destructive: and on the other side, that they would apply themselves to diligence in the Ways of God and Nature, and the Exercises of Piety and Virtue.

Thus our Ancestor *Adam*, that he might not be idle, had his *Task* set him, even in the state of Innocence; And what was it? To *dress his Garden and keep it*. This is the appointed business of all his Off-spring, every one ought to imploy himself in preserving the *Garden* of his *Soul* clear from the over-spreading *Weeds* of *Vice* and inordinate *affections*, and his Body free from Uncleannesses, and superfluous Humours; and though in Paradise his *Work* was but his *Diversion*, (as indeed all Labour to those in Paradisical state is no more,) yet as soon as he had precipitated himself from that happy Condition, he is presently enjoyn'd to get *his Bread by the sweat of his Brows*; not by the Sweat and Labour of other mens Brows, but of his own; not to spend and consume on his Lusts and Passions as much as five Hundred can get by their hard Labour, as is now-a-days practised by many much inferior to him, who make both men and Beasts groan under such heavy Burthens as are their Ruin, which

which is a Crying Sin, though the least regarded of any other; do not some particular Persons spend as much daily in *Wine, strong Drink* and *Rich Food*, (compounded with as many *Ingredients* as there are weeks in the Year) as would well sustain ten, twenty or forty People in simple harmless Food? And is there not spent daily in one City, viz. in *London*, near *Fifty Thousand Pounds Sterling* in Wine, Brandy, and other Spirits and strong Liquors? which is *Eighteen Million, Two Hundred and Fifty Thousand Pounds Sterling* every year. A Prodigious Sum of Money to be swallowed up and pissed away in one year, by a parcel of *Spit-Goods*, on a Spot of Ground not above six or seven Miles long, and three or four broad! The greatest part of all which is spent in superfluity, and by idle People, as well to their own particular Prejudice, in point of Health, as to the Impoverishment of the Publick, and Robbing of the more Poor and Industrious, of those necessary Supplies which God and Nature bountifully allow'd to all Mankind. And yet this Gluttonous Invasion amongst most of the Rich and Great, is not counted any Evil; for they esteem it their Priviledge, saying, *What! has not God given me Plenty? Wherefore then should I pine my Self, or deny to gratifie*

gratifie my Appetite and craving Desires! And thus they study to pamper their Bodies, even till they oppress them, and imploy all the noble Faculties of their Souls to advance the worse than bruitish Pleasure of their Throats, and Lusts of the Flesh; as if the whole business of their Lives were only Injection and Ejection, never so much at once considering the hard Labours, Cries, Groans, Dangers, Wants, and sore Oppressions both Men and Beasts do undergo to procure those things, which they so vainly and superfluously consume, destroying thereby their own Bodies, and stupifying their Minds and Senses, whereby they are not only rendred incapable of every good Work, but the Soul becomes a Den fit to entertain the Infernal Inhabitants.

'Tis most certain, that *Idleness* and *Gluttony* are two of the greatest Tyrants in the World; for they enthrall the Mind, and draw it to all kind of Viciousness, and both enfeeble and torture the Body by a great Number of Diseases, which are also entailed to their Posterity; so that what men call *Pleasure* proves the greatest *Pain*. For tell me, O thou *idle* and *sottish Glutton!* what real Pleasure is there in the continual supping of VVine and Drunkenness, and

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to have thy Table twice or thrice a day loaded with the Richeſt Foods and Fruits, not only of our own Country, but fetcht with vaſt Toil and Hazards from the fartheſt Corners of the Earth? Do you not hereby Tire, and make ſimple Nature groan under many ſore Burthens? Do not your Veins glow with an unnatural Heat? Are not your Heads peſtered with Fumes and Dullneſs? Do not your Members ake with very Idleneſs, and languiſh for want of Exerciſe? Is not the ſharpneſs of your Pallate dulled, ſo that you cannot taſte the good Reliſh of the beſt Food, or moſt Cordial Drinks? Are not your Paſſages ſtopt and furr'd, and the Digeſtive Faculty and Natural Heat of the Stomach debilitated, ſo that Nature cannot make any true Separation; whence are generated evil Juices, that enfeeble all the Joynts, and put the whole Syſtime of Nature's Oeconomy in your Bodies out of Kelter, whence corrupt groſs Blood is generated, and conſequently impure Spirits; from whence an Univerſal ill habit of Body ariſes?

The Richer Meats and Drinks are, the ſooner do they tyre and nauſeate, if taken in Exceſs, and when Nature is forced to receive them. *Idleneſs* and *Superfluity* can

find

find no place of Rest; their Horses nor Charriots can give them ease, nor their [illegible] Beds, nor most delicate Couches, but all things that they intend for their pleasure, prove wearisom and painful unto them. Therefore the Wise Antients, and great Princes and Prophets, the better to obey the Commands of God, and imitate his Works, both Cœlestial and Terrestrial, were skilled, not only in sublime Arts and Sciences, but also in all Husbandry, and the mannagement of Cattel; As *Abraham* the great and Pious Father of the Faithful, and his Son *Isaac*, and his Grand-son *Jacob*, and Royal *David*, *&c.* whose Sepulchers, or the Shadows of their Memories our modern superfluous *DONS* pretend to Honour, and yet at the same time scorn to imitate them, but hate and contemn their Deeds. That famous Patriarch *Isaac* did not say to his Son *Jacob*, *Thou art my Heir, it does not become thee to spend thy time to understand Husbandry, or to be a Plow-man or a Shepherd, and a Companion of Clowns and Rusticks, but I will have thee bred a Gentleman, that is, Eat and drink of the best, and superfluously, and do no work, but ride up and down in thy Coach, and be waited upon by a parcel of Servants altogether as idle as thy self; and thou shalt Rack thy Tenants, and Domi-*

[illegible] *neer*

ver over the Poor, and oppress and violate their Rights, and spend their Labours, and the sweat of their Brows in Riot and Wantonness, and lead a lazy swaggering Life, and bear all ev[illegible] because thou art my Son, and well Descended. But alas! these Maxims of Education were not known or practised in those days, but the Prudent Fathers brought up their Dutiful and Laborious Children to their own Trades, and in honest Country-Imployments. *Jacob* had twelve Sons, how many of them did he make *Lawyers*, *Universitymen*, or *Inns of Court-Gentlemen?* No, No; they were every one of them *Shepherds*, and were not ashamed of their Occupation, nor thought it any dishonour to their Birth; for those were the Golden Times, so much celebrated by the Antients, when Kings and Princes studied Wisdom, and preferr'd the true Knowledge of God and Nature in themselves before the vain Conceits of Ignorance, Ambition, or the outward and barren Noise of Lip-Learning, but Tutor'd their Children in the Mysteries of undisguised Nature, and contented themselves with their Country-Lives, mean Clothing and Simple Food, which render'd them sound and healthful, both in Body and Mind; their Children for that Reason being not so

subject

subject to such a number of Diseases as ours, nor to Immature Deaths; for *Temperance* and *Cleanness* in Meats and Drinks, joyn'd with moderate *Exercises* and *Labours*, are most excellent Assistants, and very much tend to the rendering of men capable of obtaining the true Knowledge of God and Nature in themselves; for when the Body is free from Disorders, the pure thin Vapours of the Air are suckt in as by a Spunge, on all parts, which do wonderfully refresh and repleniſh Nature, and render the Body full of brisk lively Spirits, which make it vigorous and sprightful.

And *Labour* duely followed does not only strengthen the Body, but fortifies us against many Evils, making all the Limbs better able to discharge those Functions for which they are designed, begets Appetite, helps Concoction, Corroborates the Stomach and Natural Heat, frees the Passages from Obstructions, makes the Blood circulate freely, *&c.*

In a word, *Labour* and *Abstinence* are not only two of the best *Physitians* in the World, and two of the best *Common-Wealths-men*, the *Pillars* of *Strength* and *Fortitude*, but the Grounds of all *Virtue*. Therefore know, *O Man!* if thou dost not imploy those Talents which God hath endued

entrusted thee with, and put them to that use for which they were lent thee, then the Lord, the great Creator will spue thee out of his Mouth, as he did the proud disobedient Angels: Nor will it serve thy turn in that day to say, *My Father got an Estate by Oppression, Blood and Violence, and made me his Heir, why then should I work? Had not I Slaves to do my Drudgery? I am a Gentleman born and bred, who shall hinder me from taking my Pleasure in Carrouzing, Pampering my Carcass, diverting my self in all manner of Uncleanness and Idleness?* No No, these Allegations will not excuse, but aggravate both your *Guilt* and your *Punishment*. *Every one must give an Account of his Stewardship.* No Punctilio's of Gentility, or Birth, or Blood, or Titles, or Estate will stand thee in stead; nor any mans saying, *It was my own, and therefore I might do there-with what liked me best.* For this is a most false Usurpation and Robbing God of his Propriety in his Creatures, and assuming the same to thy self. Alas, vain Man! The *Lands*, the *Mines*, the *Fruits*, the *Corn*, every thing thou so proudly boastest to be thine own, are Gods; for he made them, he preserves them, he endues them with all their Virtues, he lent thee the Possession of them to imploy them to

his Glory, and the good of thy fellow-Creatures; not to lavish them away on thy Lusts: And if thou dost abuse them, he can in the twinkling of an Eye take them from them, or them from thee, and bestow them on another; nay, so far art thou from being *Lord Paramount* over those outward things thou enjoyest, that thou hast no Right nor Title to thine own Self, but thy Person is Gods by Creation, who made thee to serve him, and not thy own Imaginations, and that thou mightst be capable of serving him, and thereby in the end to obtain that Happiness which is the Consummation of thy Happiness or chiefest Good; he hath endued thee with Organs of Body and Faculties of Mind, but thou let'st them rust with *Idleness*, or dost weaken and destroy them by Excess, and so thy Work, that very Work for which thou wast made remains undone; thy Creator is most ungratefully neglected, or Impiously affronted; thy Fellow-Creatures, instead of a Guide or Helper, find thee a Tyrant, and their Tormentor: Thy Life is rendred uncomfortable here, and all Endeavers after a better state hereafter are by thee sleighted. What remains then, but that the Justice of divine Vengeance should arise terribly against thee, and cut thee off from

from the Land of the Living, and cast thee into utter Darkness and everlasting Flames, to have thy Portion with the Devil and his Angels, whom thou hast imitated and served. But on the other side, Blessed and thrice Happy are they that in time entertain and cherish *Temperance*, and exercise themselves diligently in Well-doing, and do not misuse the good Gifts and Graces of their Creator, whose Garments are not stain'd with Oppression, but they retain Humanity, and live under the Dominion of the Friendly Principle and Divine Love, being at Peace with the whole Creation; for *Nothing* then can *Hurt them*, because *They have hurt Nothing*.

THE Planters Speech

To his Neighbours & Country-men in *Pennsylvania*, *East* and *West-Jersey*, &c.

And to all such as have Transported themselves into *New-Colonies* for the sake of a quiet Life.

My dear Friends & Country-men;

THough it may seem very Impertinent and Unnecessary to go about to repeat to you the Occasions and Motives that inclined you to abandon the Land of your Nativity, and those comfortable outward Imployments and Accommodations which most of you had there, and to adventure your selves to the Hazards of a long Voyage at Sea, to come to this Remote part of the World; yet lest you should forget those Inducements, as often it happens, that men by a slothful Negligence or Ignorance, after some

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Tract of Time, fall from their first Love, and blindly hurrey themselves into the very same Mischiefs which they intended to avoid, and build up again what they justly endeavoured to destroy, not foreseeing the future ill Conveniences of their present (supposed Innocent) Actings; I shall take leave briefly to mention some few of those weighty Causes which I am confident originally sway'd your Spirits to this Transplantation, and those good Ends, for the obtaining of which you chiefly removed hither.

The *Motives* of our Retreating to these New Habitations, I apprehend (measuring your Sentiments by my own) to have been,

1*st*. The desires of a *Peaceable Life*, where we might Worship God and Obey his Law with freedom, according to the Dictates of the divine Principle, unincumbred with the Mouldy Errors and Fierce Invasions of Tradition, Politick Craft, Covetous or Ambitious Cruelty, *&c.*

2*dly*. That we might here, as on a *Virgin Elysian Shore*, commence or improve such an Innocent course of Life, as might unload us of those other outward Cares, Vexations and Turmoils, which before we were always subject unto from the hands of Self-designing and Unreasonable Men.

3*dly*. That as *Lot*, by flying to little *Zoar*, from the Ungodly Company of a more Populous Magnificent Dwelling, we might avoid both being grieved with the sight and Infections, as well as odious Examples of *Horrid Swearings*, *Cursings*, *Drunkenness*, *Gluttony*, *Uncleanness*, and all kinds of Debauchery continually committed with greediness; and also escape the *Judgments* threatned to every Land polluted with such Abominations.

4*thly*. That as *Trees* are transplanted from one Soyl to another, to render them more Thriving and better Bearers, so we here in Peace and secure Retirement under the bountiful Protection of God, and in the Lap of the least adulterated Nature, might every one the better improve his Talent, and bring forth more plentious Fruits to the Glory of God, and publick Welfare of the whole Creation.

5*thly*. And Lastly, That in order hereunto, by our *Holy Doctrine*, and the *Practical Teachings* of our *Exemplary Abstemious Lives*, transacted in all *Humility*, *Sobriety*, *Plainness*, *Self-denial*, *Virtue* and *Honesty*, we might gain upon those Thousands of poor dark Souls scattered round about us, (and commonly, in way of Contempt and Reproach call'd, *Heathens*) and bring

bring them not only to a state of *Civility*, but real *Piety*; which effected, would turn to a more satisfying Account, than if with the proud *Spaniards*, we had gain'd the Mines of *Potosi*, and might make the Ambitious *Hero's*, whom the World admires, blush for their petty and shameful Victories, which only tend to make their Fellow-Creatures *Slaves* to those that are already the *Devil's Vassals*: Whereas hereby we might release Millions from the Chains of Satan, and not only teach them their Rights as *Men*, and their Happiness when *Christians*, but bring them from the Power of Darkness, into the Marvellous Light and the Glorious Liberty of the Sons of the most High.

These Thoughts, these Designs, *My Friends*, were those that brought you hither; and so far only as you pursue and accomplish them, you obtain the end of your Journey. If these be neglected, tho' your Ports and Rivers were full of *Trading Ships*, your Land never so *Populous*, and loaden with the most vendable Commodities, yet I would be bold to say, That your Plantation were in a most *unthriving Condition*; that like men in a *Feaver*, tumbling from one side of the Bed to the other, you have shifted your Dwelling, but not re-

covered your Health, nor are one Inch the nearer your proposed Happiness in *America*, than in *Europe*; and have travelled some Thousands of Miles to as little purpose as the *Jesuites* into *Japan* and *China*, or foolish *Pilgrims* in their tedious vain Journeys to *Compostella*, *Loretto*, or *Jerusalem*.

Our business therefore here in this *New Land* is not so much to build *Houses*, and establish *Factories*, and promote *Trades* and *Manufactories*, that may enrich our selves, (though all these things in their due place are not to be neglected) as to erect *Temples* of *Holiness* and *Righteousness*, which God may delight in; to lay such lasting Frames and Foundations of *Temperance* and *Virtue* as may support the Superstructures of our future Happiness, both in this and the other World.

In order to these Great and Glorious Ends, it will well become, nay, is the Indispensible Duty of all that are *Superiours* amongst us, to make *Laws* and imitate *Customs* that may tend to *Innocency* and an *Harmless Life*, so as to avoid and prevent all Oppression and Violence either to Men or Beasts; by which we shall strengthen the Principle of *Well-doing*, and qualifie the Fierce, Bitter, Envious, Wrathful Spirit, which

which (as 'tis said of *Fire* and *Water* in their Extreams) is a good *Servant*, but a bad *Master*.

Be pleased therefore to give me leave, (or whether you are pleased, and will give leave, or no, I must, because 'tis my *Duty*, take it) to nominate some Particulars, which in my Opinion will be convenient for us to observe, and may be as so many *Pillars* to sustain our *New-Building*, and prevent those Deluges of Evil, that otherwise will in time unavoidably break in upon us.

I. Since *Temperance* is the firmest Establishment of a People, and most fits them for all the Duties of a Civil and Religious Life; since Strong and Heady Drinks are no way necessary to Humane Life, but rather their at first (perhaps) innocent and moderate use, is most apt to degenerate into Excess, and the Example of those that use them most sparingly, tends to encourage others to partake therein, who have not so much discretion as to use them properly, (which indeed should be only in certain cases, as *Physick*) as is apparent in our Neighbouring *Indians*, whose Welfare we ought, in Christian Charity, to tender as much as our own, and not lay

Stumbling-blocks

Stumbling-blocks before them, whereby both our *Holy Religion* becomes scandaliz'd, as well as our future *Temporal Safety* endangered. I would humbly, and I hope may justly, piously and prudentially Advise, *That we should either wholly prohibit, or lay very large Impositions on all sorts of* Brandy, Rum, distill'd Spirits *and* Wine, *so as to render the common use of them impracticable.*

For much better it is, that the *Merchants* that deal only therein, and the *Distillers* should lose their Trade, and the *Vines* for that use be neglected, than that We, and our Posterity and Neighbours should by such a Temptation perish, and commit all kind of Outrages and Uncleanness in the use of them: For what if all such amongst us, either Young or Old, Rich or Poor, that are found to drink of them (unless in case of *Sickness*, and prescribed as *Physick*) were punished with *Servitude* for a certain time, and the Offence not to be bought off with Money; What would the Publick, or any sober Person be the worse for this? Hath not woful Experience taught us the evil Consequences of drinking such Liquors in our own Native Country? Are not such Practises the Leading Cards to all Vitiousness? They precipitate *Young Men* into all kinds of Fury, Madness and Folly;

Folly; and besides weakening the already exhausted Natural Heat of the more *Antient*, they render *Gray Hairs*, (which ought to be the Ensigns of *Gravity* and *Wisdom*) ridiculous and contemptible; In *Women* they destroy and corrupt the very *Rubix of Nature*, and intail a great Number of incurable Diseases on Posterity; add to this, that they not only *Spend* and impaire the outward Substance most unnecessarily, but at the same time *drown* the Mind, and debilitate all the *Intellectual Faculties*, and by extravagant Expences render us uncapable to perform those Offices of *Charity* and *Beneficience*, which we might otherwise, and ought, render to our poor Neighbours, and the publick benefit of our Country: In a word, these *Superfluities* and needless things cannot be procured and used without hazard to out *Health* and *Lives*, and oppression to the whole Creation, for all such things are *dear*, and hard to come by; and when they are procured, the use of them proves of more dangerous Consequence than the charge and trouble of getting them, so that when all is done, they only serve to *Tickle* and please the sensual and depraved Appetite of *vain Men*, and to force *Nature* out of her innocent way.

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The use of such Superfluities is attended with many other evil Circumstances, as first, it occasions men to let their Farms or Plantations *dear*, or makes them labour very hard, or put their poor Servants upon Excessive Toil, and put their own, both Body and Mind as it were on the Rack, to procure such things as are necessary, and then not content therewith, they must exchange them away for that which stands them in no stead, *viz.* To sell their most pleasant and fragrant *Fruits*, *Grains* and *Seeds* at a low and poor Rate, that with the procede thereof they may buy *Brandy*, *Rum*, *Wine* and the like at dear Rates, As to give a Bushel of brave *Wheat* for half a Gallon of *Brandy*, or a Gallon of *Rumbullion*; What comparison is there to be made between a *Twelve Penny Wheat Loaf* and a *Pint of Brandy*, *Rum* or *Wine*? The first is the real Preserver of Nature, a durable sustantial Food, most grateful to Nature: The last serves only for a moments time to please the sensual Appetite; but its evil Operations and Effects stay behind, heats the *Blood*, makes the *Veins* glow with an unnatural Heat, destroys the edge of the *Appetite*, renders the whole *Body* uneasie, and fills the *Mind* with an innumerable Troop of wanton and vain Imaginations, which seldom are raised

raiſed, but (as 'tis ſaid of *evil Spirits* in *Magick*) they do ſome Signal Miſchief, both to the Body and Mind. Or (to take notice by the way of other the like Superfluities) which is moſt uſeful and beneficial to humane Nature, one Ounce of *Nutmegs*, *Cloves*, *Mace*, and the like, or 20 or 30 brave *New-laid Eggs*? (which of all ſorts of Food are the compleateſt, and being well ordered, afford the beſt of Nouriſhment). Or which is indeed moſt ſerviceable, a Pound of good *Butter* or *Cheeſe*, or on the other ſide, a Pound of *Sugar*, *Currants*, *Raiſins*, and the like? Indeed theſe laſt are excellent Fruits, but they will not grow in our Country, nor under our Elevation; therefore not ſo proper for our Bodies, every Soil naturally bringing forth, by the merciful Wiſdom and Providence of God, ſuch Vegetations as are moſt agreeable to the Conſtitutions of the People of that place.

Beſides, all *forreign Fruits* and *Commodities* are dear, and for the moſt part ſerve only to ſquander away Eſtates, advance Gluttony and procure Diſeaſes, and the frequent uſe of them does ſow ſeeds of *Oppreſſion*, cauſing mankind to labour for that, which in truth he had much better have been without. Has not this particular

lar evil Inclination unto, & hankering after *Strong Liquors*, and other the like Superfluities, destroy'd the Healths and Estates of many Thousands in these *Western Indies*, (as they are called) of our Country-men, viz. in *Jamaica*, *Barbadoes* and the *Leeward Islands*, where they have and do make it a common practice to sell their excellent *Butter*, *Eggs*, *Fruits*, and fragrant *Herbs*, their *Hens*, *Turkies*, *Ducks*, &c. to purchase *Rum*, *Brandy*, *Wine*, and putrified stinking salt *Flesh* and *Fish*, which have destroy'd their Healths, emptied their Purses, and rendered them in every respect Unhappy?

Moreover, the Disorders hence arising have put out the Eye of their Understanding, and debauch'd the Natural Faculty of distinguishing between *Good* and *Evil*, *Wholesom* and *Harmful*, *Pleasant* and *Nauseous*, and made them Bruitish, Sottish and Ignorant, even like *Swine*, to take pleasure in that Mire wherein by Custom they have long wallowed themselves.

In particular, there is a pernicious sort of Drink in great Reputation and Use amongst them, call'd, *PUNCH*, which with your leave, I shall give you some Account of, as to both its *Nature* and *Operation*, to the end we may expell and prevent, even in the bud, the growth of such evil

evil Customs and Habits amongst us. This sort of beloved Liquor is made of *Brandy* or *Rum*, *Sugar*, *Water*, *Lime-Juice*, and sometimes *Ginger* or *Nutmegs*: Now here are four or five Ingredients, all of as different Natures as Light is from Darkness, and all great *Extreams* in their kind, except only the *Water*.

1*st*. *Rum* and *Brandy* are terrible hot, fierce, sulpherous *Spirits*, void of all the good friendly *Balsamick Vertues*, and middle Quality, which is the Moderator and Qualifier in each Body, whilst it remains unviolated or entire; but whensoever it shall happen that this benigne Property is wounded or destroyed, either by undue Preparations, or other Accidents, then that thing becomes either of a fierce raging domineering wrathful Operation, or else of a stinking rank Nature, according to the Nature Original in each thing, as is plain in all Balsamick Liquors; As *Canary* for Example, when once this aimable Quality is destroy'd by the common way of Distillation, then it becomes fierce, raging and unnatural; and when the same is perisht in Flesh, Herbs or Fruits, they become putrified, rank and stinking; therefore in all sorts of Foods and Drinks there ought to be great care and diligence used,

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not to destroy this friendly Quality or middle Nature, which is in every thing the Uniter and Preserver (as it were) of Soul and Body, it being that which gives the most fragrant Smell and pleasant Taste to all Drinks and Foods, and is the true Life, Light and Splendor of every thing in the *Animal*, *Vegetable* and *Mineral* Kingdoms. And in what thing soever, be it Animal or Vegetable, this friendly Quality is either naturally impotent, or impaired by pernicious Art, or other Casualty, thenceforwards that thing is neither good for *Food* nor *Drink*, except the Venoms of the *Martial* and *Saturnine* Properties (which then are altogether predominant) be first corrected; for if it be in *Animals*, then such Beasts are fierce, cruel, ravenous and unclean; If in *Minerals*, they are high Poysons; if in *Herbs* or *Fruits*, they are rank and fulsom, and also in some degree Poysonous; and all this by their natural Constitution and Quality: And the very same is to be understood when the Essential Virtues of things in themselves, most wholsome and pleasant, come to be hurt or destroy'd; which being done in the Preparation of *Rum*, *Brandy*, and all such Sulpherous Spirits, 'tis evident how destructive the use thereof must be to Nature.

2dly.

2dly. *Limes* are an immature Fruit, wherein the *Martial* and *Saturnine* Poysons are so powerful that the Sun and Elements have not had power to awaken the *Balsamick Vertues*, or bring the Properties of Nature into an equal Operation, as it hath in other Fruits. The *Juice* of *Limes* therefore contain two fiery Qualities, *viz.* a Saturnine churlish Fire, which is of an hard *Coagulating* Nature in Operation, like the raw cold Saturnine Airs of Winter, which congeals the Water, and hardens all things; 2dly, a sharp keen Martial Property, of a sower harsh fretting Nature and Operation. And though in that Drink called *Punch* these Extreams are some-what allay'd or moderated by the friendly Ingredients, viz. *Water* and *Sugar*, which do not only render it pleasurable to the Pallate, but also more tollerable to the Stomach. Nevertheless it must be granted that no Extreams can be made altogether *Homogeneal* by any Artificial Mixtures, or give Nature such ample Satisfaction as those things that are equal in their parts. For the first leave the Stomach and Desire always either *Craving* and in want, or *disordred*. For when such improper Compositions of Mature and Immature Fruits and Unwholsom Liquors come into the Body, Nature's *Limbeck*, the Stomach, quickly

ſeparates them, as ſometimes you may perceive after you have eaten or drank ſuch things, by the *ſower Belches* and keen ſharp matter the Stomach ſends up into the Mouth; as when any ſhall eat *Pyes*, *Tarts*, or other Food made of unripe Fruits, tho' never ſo much ſweetned to deceive the Pallate, if one make a Meal of them, he ſhall find thoſe ſower diſtaſteful Belchings, and alſo that they leave his Stomach unſatisfied. The ſame may alſo be ſaid even of *Ripe Fruits*, when too great a number are jumbl'd together of contrary Natures. There are but few that are truly ſenſible of the many ſore Evils and Diſſatisfactions improper Mixtures in Diet brings upon the Body and Mind of Man.

But certainly, *My Friends* and *Countrymen*, you cannot but be ſenſible how freely, how bountifully the Creator hath given us all thoſe things that are truly *Natural* and *Neceſſary* to ſupport Life; and are they not familiar, and procured with little Labour and leſs Hazards, either to the Body or Mind? But on the contrary, are not all theſe *Needleſs* things hard to come by, ſo that oft-times the Acqueſt of them tends to the Ruin of the Soul and Body? And yet when all's done, the enjoyment of them gives neither *Satisfaction* to the one nor *Health* to the other, but makes our

Wants

Wants the greater; for presently we shall want *Doctors* and *Physick* to repair those Ruins which our own Intemperances have made; such improper Meats and Drinks being the original Causes of those cruel *Belly-Akes* and *griping Pains* in the *Bowels*, *Feavers*, *Fluxes* and *Dropsical Diseases*, both here and in the *West*, as also in the *East-Indies*, where our English inhabit, all according to the Nature of each place, and as other Circumstances of Intemperances shall concur.

But besides *Diseases*, there are many other Mischiefs that do attend all those places and Countries that accustom to give themselves up to Superfluity, and especially to the drinking of *strong Liquors*; for they deprave both *Superiors* and *Inferiors*, and are the Nurses of perpetual Crimes, Confusions and Disorders on both sides, rendering the first *Fierce*, *Rash*, *Tyrannical*, and unfit for *Government*; and the latter, *Rude*, *Bold*, *Surly*, *Inhumane*, and more apt to *Contemn* all *Authority* than *Obey*.

Nor is this Prohibition more fit and requisit in respect of our selves, than in regard of our Neighbours; so that if once we admit the common drinking of such *Heady Intoxicating Liquors*, we may justly expect the same Inconveniences to befall us as have done *New-England*. For the

Venom of such Liquors, by our fatal Example, will quickly spread it self amongst the *Indians*, and so instead of making them better, or more humane and tractable, by our Christian Vertues and Abstemious Conversation, we shall make them Tenfold worse, and teach them the grand Sin of *Drunkenness*, which is the Inlet, Parent and Nurse of the most Monstrous Enormities, as *Uncleanness*, *Murders*, *&c.* For all People who have not the true Knowledge of God, and his divine Principle, and the Understanding of the hidden Natures of things, are terrible greedy and desirous after such fierce wrathful Liquors, as also after Food wherein the *Blood* is, it being the Original of every Life, which is the *forbidden Fruit*, that man ought not to have eaten, nor awakened, there being scarce a more evident Token of his depraved state, and that the fierce wrathful Spirit does bear sway and carry the upper Dominion in mens hearts, than their violent Inclinations after Blood, and fierce strong Liquors, which two things have a smile to, and with each other, and the Devilish Nature and Wrath is nourished by the use of them; which is further manifested by all the *Savages* of the *Desert*, as the contrary appears in *Sheep*, and all tame humane and tractable Creatures, which therefore we call *Clean Beasts*.

II. Another thing, my Friends and Country men, which I desire you to consider, is, the innumerable Evils and cruel Miseries man draws upon himself, and the whole Creation, is the common use of war-like destructive murthering *Weapons*, and their Appurtenances, viz. *Guns*, *Swords*, *Powder*, *Bullets*, *Shot*, *Drums*, and the like *Devilish* Instruments; I may properly so call them, for no doubt the invention and use of them all did originally proceed from, and is still fomented by the *fierce Wrath*; for as they have been always used for Destruction, so indeed they can have no other use, but only to awaken and encourage Wrath and Blood-shed; Therefore let not *our Streets* (the Temples of Peace, and Tabernacles of Love and Innocence) be encumbred with such mischievous *Tools*; let not our pure *Air* be disturbed with their ungrateful *Noises*, *Clashings*, *Ratlings* and *Bouncings*, nor poluted with the Sulpherous Steams they send forth, as if so many Devils had marcht through the Skey, and left the stench of the Infernal Regions behind them.

Wherefore should we give wild *Indians*, that do not know the use of the Messengers of *Death*, such a bad and fatal Example,

as to shew a new Method how to kill one another, which no doubt in process of time they will improve so far as to make *War* upon us, and kill us with our own Weapons, witness the Evils that by this very means have attended our Neighbours, and the like, we or our Posterity may justly expect. Besides, tell me, I pray, what Affinity there is or can be imagined between *a Christian*, and Guns, Swords, Powder, Shot, Drums, and the frightful noise of Armed Troops marching on to *Man-slaughter*, Desolation and Spoil? does such Imployment of *Wrath* and *Blood*, look any thing like the pure, peaceable, meek, innocent Christian-Life, which teaches to do unto all as we would be done unto; and to love not only our *Friends* and our Neighbours, but also our *Enemies*; which assures us, that those that *use the Sword shall perish by the Sword*, that commands us, if we are *smote on the Left Cheek, to turn the Right, &c.* Can any thing be more Opposite to all this, than swaggering in Buff and Armour, and boasting how many Men we have kill'd in a day?

And though many of you do not use, nor perhaps intend these Martial Instruments for *Man-slaughter*, but only to kill and destroy other inferiour Creatures, and Inhabitants of the Elements; yet I pray consider

sider, why will you arm your selves, & provide thus to kill those *innocent Creatures?* Does not bounteous Mother Earth furnish us with all sorts of Food necessary for Life? Wherefore then, will you trouble your selves to kill those Creatures who have a have a Title by Nature's Charter to their Lives as well as you? Shall not the groaning of those Creatures call for Vengeance? And must not there be a Retaliation? Can you think the Noble Race of *Man* was made to be a Tyrant over, and a Scourge unto the inferior Inhabitants of the World? No sure, he was to treat and govern them in Love and Friendliness. But instead thereof, he is now become their deadly Enemy. Therefore though you will not fight with, and kill those of your own Species, yet I must be bold to tell you, That these lesser Violences (as you may call them) do proceed from the same *Root* of *Wrath* and *Bitterness*, as the greater do, there being but one grand Fountain from whence all kinds of Evil, Violence, Oppression and Cruelty do proceed, whether it be towards our Brother, *Man*, or any other of our Fellow-Creatures. And though Custom hath made the killing and oppressing of Beasts, Birds, &c. to be familiar, and consequently easie, and done with-

out any Remorse or Bowels of Pity, yet it is still from the dark Root. 'Tis true, we read in Scripture frequently of the Killing both Men and Beasts; and 'tis true, the Lord did give the Nations liberty to kill and eat the Flesh of Inferior Creatures; But note, That this was not done until Mankind had departed out of his holy Law, and goverment of his divine Principle, into his fierce Wrath, out of which wrathful Principle he permitted the killing and eating of Flesh; so the Scripture saith, *The Wickedness of Man had corrupted the Earth, and then the Lord said, My Spirit shall no longer strive with Man, Threescore and ten years shall be the term of his Life, &c.* That is, Man would not submit unto and be governed by his holy friendly Principle of Love and Light; therefore the Lord in his fierce Wrath (which man had rather chosen to precipitate himself into) shortned mans Life, and gave him Flesh to eat; which sort of Food had the neareſt Affinity to that *Wrathful Spirit* that had then gotten the Government in Man. But in Paradise, that is, whilst man continued under the sweet Conduct of the divine Principle, his Bill of Fare, allowed by his Creator in love, was only, *Every Herb bearing Seed, and every Tree in which is the Fruit of a Tree yielding*

yielding Seed; to you it shall be for Meat, Gen. 1. 29. Thus far the Children of *Israel* in the Wilderness, as long as they were Obedient, God provided and fed them with *Angels Food*, pure and delicious *Manna*; but when they grew Disobedient, and Murmured, and nothing would serve them but Flesh, God gave them Flesh in his Wrath, and Quails in his Displeasure, which fitted them for Destruction.

Furthermore, though you will not kill those of your own kind, yet your Children seeing and learning these Preparations of Oppression and Violence, they may come to be of different Opinions, and by degrees kill one another with their Fathers Guns and Swords; for we know not what sort of People will come after us, nor what Spirit they may be of: Therefore it will be highly convenient for us to prevent the Growth of all Fierceness, Wrath and Violence, even in the bud, by our Laws and wholsome Customs; for there is no way or means that can or will so powerfully disarm the Rage of Men and other Creatures, as *Clemency* and *Well-doing*. Has not the Lord by his divine Hand of Providence brought us into a pleasant and fruitful Country, that *flows* (as one may say) *with Milk and Honey*, that is, all things necessary for

for sustaining Life and rendering it delightful, as far as Nature desires, or Innocency will admit; why then should we by our Intemperance make it *flow with Blood, Oppression and Violence?* Will not a little Labour cause the Earth to bring forth a great number of brave fragrant *Herbs, Fruits* and *Grains*, which will readily supply us with both dry and moist Nourishment, and preserve our Health and Strength without the use of *Guns, Swords, Powder, Shot*, or the like Engines and Utensils of War, which have their Original from the fierce Wrath of God in Nature, and let men pretend what they will of Necessity, cannot be used, but only by the same Spirit.

Wherefore should we *Christians*, whose Laws and the Doctrines of our Saviour engage us to live in *love* & *unity*, that we may be rendred capable to understand and enjoy that glorious Liberty of the Sons of God, which the whole Creation groans to be deliver'd into; why, I say, should we with *wrathful Weapons*, and breathing Death and Destruction, terrifie, amaze and alarm not only one another, but also all the Inhabitants of the four Elements, meerly to gratifie our extravagant Desires and wanton Appetites, or furious Passions, and all the while to

suffer

ſuffer the friendly Law and good Principle of Gods eternal Love to languiſh, ſigh and groan under the burthens of thoſe intollerable Evils; in which ſtate Man often finds himſelf in great Trouble and Diſcontent, and wonders very much what may be the occaſion thereof; not conſidering the true cauſe, *viz.* That their Hearts and Souls do move in the fierce Wrath, and that they do not do unto all as they would be done unto, nor live in Innocency and Concord with all Creatures, which is the true *Chriſtian Doctrine*. Therefore to prevent all theſe Troubles, Dangers and Annixities, it will become us to be wiſe and Innocent in our Laws and Cuſtoms, that our Youthful Settlements may be a means to preſerve us and our Poſterity, and then our Childrens Children will bleſs our Souls, and we ſhall as naturally attract the ſweet Influences of the Cœleſtials, and alſo the benovelent Aſpects of all Creatues, as the Load-ſtone doth Iron; *for every Like draws to its ſelf its Likeneſs; for therein conſiſts its higheſt Joy.*

III. A *Third* thing I would offer to your Conſideration, is, That you will not ſuffer it to become a Cuſtom, or to be lawful for any amongſt you to wear any ſort of Garments

ments or Clothing, ſave only ſuch, both Woolen and Linnen, as our own Country does or may produce; nor of any other Colours, but ſuch as the Woods, Seeds, Earths and Minerals of our own Land affords; By which we ſhall encourage, not only all Ingenious People, but alſo our own Commodities, and altogether diſcourage Forreigners. Alſo, let it be a Cuſtom amongſt us for all our Superiors or Magiſtrates to wear *White Garments* made of Wool, which is not only more ſerviceable, but natural, whereby they will be good Examples to the lower ſort, who in ſuch things always take their meaſures from thoſe above them. Beſides, ſuch Clothings are eaſier procured, and Cuſtom has ſtronger Chains to hold the Multitude than the moſt ſevereſt Laws; And why ſhould Chriſtians ſo much deſire thoſe *Martial* and *Saturnine Colours!* whereas *White* is truly natural, the emblem of *Innocence* and *Temperance*, which God and Nature gives us without labour or trouble, it being convenient for us who have in ſome degree ſeperated our ſelves from the Vanities of this World to chuſe all ſuch things as have the neareſt Affinity to Simplicity, as well in Cloathing, as in Meats, Drinks and Exerciſes, by which we ſhall

not

not only free our selves from unnecessary Bonds, needless Changes, vain Fashions, burthensome Inconveniences we have many Years laboured under, but also teach our Posterity this important Truth, *That the fewer things we need, the Happier we are, and the more quiet we shall lead our Lives*; Superfluity and Extravagant Desires being the Mother of all Need, Labour, Pain, Trouble and Diseases.

IV. We ought by all means to discountenance all *Babylonical Letter-learn'd Physitians*, both for the Soul or Body; and on the contrary to direct and teach every one to hearken unto their own Genius and the Voice of Wisdom in themselves, which being minded, will teach every one the right Cure far better than their *Mercinary Prescriptions*. It will be also very convenient that our Superiors should accustom themselves to an higher degree of *Temperance* and *Self-Denial*, which will have greater Influence on the meaner sort; and let them be diligent in Labour and Industry; By which wholsom *Laws* and *Customs* it will become a shame either to be idle, or addicted to Superfluities; Therefore let their Meats, Drinks Exercises and Clothing be according to their Age, and

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the neceſſities of Nature, and no more; whereby the young and ſimple Ones will be kept from deſpiſing the Children of the Poor, and the Poor from admiring and envying the Rich; which will put a perpetual ſtop to the Carrier of Pride and Covetouſneſs, ſince then all will enjoy the Goods of the Creatures, as it were, in equal Portions. Wherefore then ſhould any ſtrive, and ſweat, and buſtle ſo furiouſly to arrive at great Riches, ſeeing that as they cannot be procured without ſuch great Care, Labour, Violence, Oppreſſion, not only to a mans own Body and Soul, but alſo to the whole Creation; ſo the Enjoyment of them contributes nothing to our real Happineſs, but rather leads us into more Snares and Dangers than the Hazards and Turmoils of getting them did.

The chief end men ſeem now to propoſe to themſelves in the Acquiſition of vaſt Riches, is, That they may eat of the beſt Lambs, Fowls, Fiſhes, &c. and drink Wine and ſtrong Drink to Superfluity, and to live in Idleneſs, and be clothed with ſoft and coſtly Rayment; That they may be admired by the Multitude, and dwell in ſumptuous Houſes, cramb'd with Rich and glittering Furniture, and ſuch like Vanities;

All

All which puff up the Rich with a ſwelling Conceit of their own Worth, and cauſeth them in moſt Nations to deſpiſe, and count the Poor but as *Dogs* in compariſon of themſelves: And on the other ſide, makes the Poor ſecretly *Hate* and *Curſe* the *Rich*; And hence uſually proceed *Tumults*, *Inſurrections*, and moſt of the publick *Miſeries* and *Deſolations* which happen amongſt the Sons of Men: And what can be more fit and prudential, more neceſſary for the publick Repoſe, as well as the Happineſs and Content of all Individuals, than that we ſhould not only by our Laws, but alſo in our Examples and Cuſtoms, cut off theſe Roots of ſo many Evils, by grubbing up all Temptations to ſuch Superfluity and Intemperance, and by ſo well cultivating our Plantation, as to remove all the Matter whence theſe Miſchiefs are generated. And then we and our Children ſhall be free from thoſe Diſquietudes which chiefly render mans Life uncomfortable; free from waſting *Laborious Days* and *Reſtleſs Nights* in a greedy purſuit after *Noxious Vanities*, and half killing our ſelves with *cruel Carking Cares* & *Exceſſive Drudgeries*; free from *Sharking Policies*, *Unmanly Frauds* and *Lewd Endeavours* to ſupplant or circumvent our Neighbours; all which proceed

the neceſſities of Nature, and no more; whereby the young and ſimple Ones will be kept from deſpiſing the Children of the Poor, and the Poor from admiring and envying the Rich; which will put a perpetual ſtop to the Carrier of Pride and Covetouſneſs, ſince then all will enjoy the Goods of the Creatures, as it were, in equal Portions. Wherefore then ſhould any ſtrive, and ſweat, and buſtle ſo furiouſly to arrive at great Riches, ſeeing that as they cannot be procured without ſuch great Care, Labour, Violence, Oppreſſion, not only to a mans own Body and Soul, but alſo to the whole Creation; ſo the Enjoyment of them contributes nothing to our real Happineſs, but rather leads us into more Snares and Dangers than the Hazards and Turmoils of getting them did.

The chief end men ſeem now to propoſe to themſelves in the Acquiſition of vaſt Riches, is, That they may eat of the beſt Lambs, Fowls, Fiſhes, &c. and drink Wine and ſtrong Drink to Superfluity, and to live in Idleneſs, and be clothed with ſoft and coſtly Rayment; That they may be admired by the Multitude, and dwell in ſumptuous Houſes, cramb'd with Rich and glittering Furniture, and ſuch like Vanities,

All which puff up the Rich with a swelling Conceit of their own Worth, and causeth them in most Nations to despise, and count the Poor but as *Dogs* in comparison of themselves: And on the other side, makes the Poor secretly *Hate* and *Curse* the *Rich*; And hence usually proceed *Tumults*, *Insurrections*, and most of the publick *Miseries* and *Desolations* which happen amongst the Sons of Men: And what can be more fit and prudential, more necessary for the publick Repose, as well as the Happiness and Content of all Individuals, than that we should not only by our Laws, but also in our Examples and Customs, cut off these Roots of so many Evils, by grubbing up all Temptations to such Superfluity and Intemperance, and by so well cultivating our Plantation, as to remove all the Matter whence these Mischiefs are generated. And then we and our Children shall be free from those Disquietudes which chiefly render mans Life uncomfortable; free from wasting *Laborious Days* and *Restless Nights* in a greedy pursuit after *Noxious Vanities*, and half killing our selves with *cruel Carking Cares* & *Excessive Drudgeries*; free from *Sharking Policies*, *Unmanly Frauds* and *Lewd Endeavours* to supplant or circumvent our Neighbours; all which proceed

ceed for the most part from an insatiate Desire, either to gratifie a *Luxurious Paunch* or please a *vain glorious Itch*, which will never be contented; but makes it enjoyment of the greatest Abundance, only a Step to Mount it self towards the grasping at some, yet higher Extravagancies; and if it could become Master of all the Novelties the four Worlds afford, would yet with childish *Alexander* be ready to sit down and cry for more *Bawbles* and *New Play-Things*.

V. Let it be a *Law* and *Custom* amongst us, not only to abandon the use of all Weapons of War, but also to avoid all Attempts and Beginnings of Violence, as not to suffer any to use *Cruelty* unto, or to *Harrey* and *Oppress* any of the Inferiour Creatures. This may seem a small and light thing, but really the Consequences of it are very great; for this will disarm the Rage of our Young People, and give their greener Years a settled Tincture or Habit of Love, Compassion and Concord. Have you not often seen in our own Country, *little Children*, almost as soon as they are able to take up a Stone or any other Weapon into their Hands, fling it at some Bird, or other innocent Creature, and

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to take delight in hanging, drowning or tormenting young Cats or Dogs, or any thing else that they can master; which evil Inclinations to Violence proceed partly from their Birth, as being begot from Wrathful Essences, and the like bad Qualities predominating in their Parents, and partly from Imitation; for the daily Practice and Examples they behold of Cruelty and Violence offered to all Creatures by their Fathers, stirs them up to do the like as far as their Power will reach to do Mischief. For this cause most *Boys* whilst they are in tender years do delight in *Drums Swords*, and all Weapons of Violence, because they see their Fathers and the Elder sort of their Sex do the same. But on the contrary, *Female Children* delight themselves in *sewing* of *Linnen*, *Needle-work*, *playing* with *Babies*, making of *Banquets*, imitating *Christenings*, (as they call them) and the like, in Imitation of their Mothers, whom they see much concerned in such Affairs. Since therefore whatsoever you do, your Youth will certainly endeavour to imitate; and for that there is as well a Possibility of awakening, strengthening and encouraging *Innocence*, *Compassion*, *Patience*, *Concord*, *good Will* and *harmless Inclinations* in all Youth, by the Practise and

Custom of Well-doing, as there is of breeding and encouraging *Wrath* and *Violence* by evil Practices and Conversations; Therefore it will be good to season your Children's first Years with Customs tending to *Virtue* and *Innocence*; in order to which, nothing will be more Prevalent than good Examples.

VI. Let it not be lawful for any amongst us to use *Scoffing*, *Jesting* or *Idle Discourse*, but let our Conversation always relish of Wisdom, humane or divine, and help to instruct each other in the true knowledge of God, Nature, and our selves; and let *Tale-bearers* (the Fire-brands of Society, and Nurses of Strife and Dissention) be punished with *Servitude*; nor let *Riches*, chance of *Birth*, gay *Clothes*, nor any other thing be counted *Honourable* amongst us, but only the true knowledge of God, Nature, and our selves, and acting pursuant thereunto.

VII. Let us resolve to relinquish that mischievous Custom of *Marrying for Wealth*; & therefore let it be prohibited for any to give Portions or Dowries with his Daughters; by this we shall discourage the Spirit of Covetousness and Idleness in our Young Men,

Men, and prevent their making use of base depraved counterfeit Kindnesses, which are but meer Complements, to bring their greedy Desires to pass: Nor ought the diseased and deformed, who are not fit for Generation, or to answer the end for which Marriage was instituted, be desireus to press into that state: Also, all unequal Matches, as Young with the Old, and Old with the Young (which commonly proceed from Lust in one of the Parties, and Covetousness in the other) ought to be discouraged, and all such unnatural Marriages branded with a Note of Infamy, and those Persons to be accounted most *miserable* who commit such Intemperances.

IX. For the preventing of *Theft*, let it be ordained, that if any Person steal, he shall make four-fold satisfaction to the party injur'd, either by Money or Servitude. And if any wilfully commit *Man-slaughter*, then let such perish by the same Sword or Weapon. And let all the Fellons that give themselves to stealing be compelled, during all their time of Servitude to wear a different Garment from others during their whole Lives, that all may know what they have done. And to hinder such bad Practices in the Root, let none be exempted

from Working, but only Magistrates and Tutors.

X. It ought to be considered, understood and taught amongst us, That the fragrant *Herbs*, *Fruits* and *Grains* were not only ordained by the Lord for Food in the beginning, but also that the same are still much to be preferred for their natural Excellency, before and above the Stock and Radix thereof. For is not the *Corn* to be preferred before the *Stalk* it grows on for Food? And are not all sorts of *Fruits* far more acceptable than the *Trees* whence they proceed? The very same is to be understood of all *Animals*; Is not the *Milk* of *Cows* and *Sheep* more pleasant to behold, and better Food, being varied by the *House-wives* Art, than the *Blood* and *Flesh* of such Cattel? There being as great a difference between the one and the other as there is between *Fire* and *Light*; the *Fire* being of a consuming fierce Nature, but the *Light* thereof is of a most delightful aimable Principle or Quality, and yet if there were no Fire there could be no Light, the Fire being the Radix of all Light and Loveliness. Every particular Creature and Fruit, be it ever so mean and simple, is an Image of, and does contain the true Nature and Property

perty of the whole. The Fruits and Grains of all *Vegetables*, as also the Fruits of *Animals*, send forth a pleasant Odour, and are delightful to the Sight and Pallate, easie of Concoction, affording Nourishment of a clean firm substance; but the Stock or Stalk, which is the Father of the Fruit, is of an astringent harsh sower bitter Taste, and an unpleasant Smell, not fit for Food; even so it is in *Animals*. For this cause it will be highly convenient for us to put away from us all *Intemperance* and *Superfluity*, and to prefer the eating of *Fruits*, *Grains* and *Seeds*, for fear we should be precipitated into the Wrath before we are sensible of it, as many Thousands are; for mens strong Inclinations to *Flesh* and *Blood*, and to all *Beastiality*, do too clearly manifest that they live in the Power and Operation of the fierce Wrath and savage Nature of the wild Beasts of the Desert.

XI. The usual time of our Labour need not exceed *Six Hours* in a natural day; for if every one performs that duely according to the Obligation which the Lord hath laid upon men in general, without exception, & content themselves with innocent Fruits, Grains and Seeds, and observe the Rules of Moderation and Temperance, you may

assure your selves, that six hours Labour in a day will plentifully supply us with all things necessary for *Life*, *Health* or *Pleasure*; Not that the rest of our time should be spent in *Idleness*, much less wasted in vain *Gaming* or *Riot*, but imployed in meditating on the Works of God and Nature, innocent and useful Conference, reading profitable Books, refreshing our Spirits with the sweet Airs of Musick, practising curious and beneficial Arts, as *Planting*, *Inoculating*, *Grafting*, studying the Science of *Numbers*, the Use of the *Globes*, the Theory of *Navigation*, and all the parts of the *Mathamaticks*, for those whose Genius leads them thereunto; Others to gain skill by Experience in the Knowledge of *Herbs*, *Plants*, and other *Vegetations*, to distinguish them by their Names, Shape and Virtues, take notice of their Agreement with, or Antipathy to each other; and particularly to observe the *Signature* of each; for on every thing God has engraven certain Mystick real Characters, fully expressing its true Nature and Vertues to such as can obtain the skill to read that *Essential Alphabet*; also reading of true and select *Historie*, wherein by taking notice of the *Revolutions*, *Confusions*, *Slaughters* and *Miseries* men in all Ages have brought upon themselves, by their

their Lusts and Pride, we may both learn to detest their Ways which lead to those Confusions, and be excited to a greater gratitude to God for his Mercies to us, in planting us under *more happy Circumstances.*

XII. Let *Sugar*, *Spanish Fruits*, and all sorts of *Spices* be sold only at one place in a Town, and be used wholly in *Medicines*, and not to mix with any sort of common Food or Drink; for they are not only Superfluous, but prejudicial to Health so to be used. Also, let our times of eating be about *Nine* in the Morning and *Five* in the After-noon; for you will find that much more agreeable than a Meal at Mid-day, as commonly in use; for the central Heat or Eye of the World being then in the Meridian, hath great power to awaken the Natural Heat, and also to evaporate it, and therefore at that time, most People, especially in hot Weather, do feel themselves more hot and indisposed than either in the Morning or Afternoon; besides, all that would preserve their Health, ought to fast a proper time between Meals, that so the Stomach and Natural Heat may the better concoct, and make a perfect seperation, whence is generated good Blood, and brisk lively Spirits; besides, a long Morn-

nings-work or exercise, dulls and wastes the pure Spirits, which renders Nature not so capable to digest a full Meal of Meat and Drinks; And let this be a general Rule amongst us, That Nature be alwayes stronger than the Meats and Drinks, and not your Food stronger than Nature; and then you will find your selves after such Meals refreshed, and not dulled. And by observing these Rules and practising Temperance, you will prevent abundance of Diseases, so that I need speak the less touching *Physick*; Only shall recommend to your notice and publick use the following *Poultice*, for the speedy and certain Cure of *Burns*, *Scalded Limbs*, *Byles*, *Fellons*, or any the like Sores, viz. *Wheat-Flower*, *Water* and *Milk* simpered over the fire till it be thick, and then add some *Sugar* and make it sweet, & apply this to the part grieved 9 or 10 times a day, the oftner the better, and then anoint the it with *fresh Butter* to keep it subtle; for all these Ingredients do cast a friendly Aspect to each other, and are of a *Balsamick Nature*, and therefore do soon raise up the dismay'd Oyl or wounded Spirits, by meliorating, and asswaging the awakned Poysons in such Hurts. Perhaps some good *Housewife* will be apt to contradict me, and say, that *Bread* may do better

than

than *Flower*: But give me leave to tell her, that *Bread* has passed through a strong fiery Preparation, which has, as it were, broken the very heart of it; besides, it does more or less retain those sulpherous Vapours it received in the Oven, which are very injurious; also Salt being generally mixed with it, makes it so much the worse, Salt being of a sharp fretting Nature, apt to incorporate with the Venoms in such Sores, and so advance and encrease them.

What is said of *Bread* is clearly manifested by this, *viz.* Put what quantity you will of *Bread* into Water or Milk, and it will not thicken nor become of so strong a substance as it will do with a small quantity of *Flower*. For this cause Milk and Water thickned with *Flower*, (provided it be not thicker than *Milk-Pottage*, and do but just boyl up) is one of the healthiest Foods in the World for all Ages, but especially for Children and Old People; for it does not only administer wholsom Nourishment, but naturally opens the Passage of the Stomach, and powerfully carries the Windy matter downward, and causeth it to break away with ease. This sort of Food is good for all Women, but more particularly those that are troubled with Fumes and Windy Vapours flying into the Head; nor doth it

bind

bind the Body, as some ignorantly imagine, though sometimes it does prove beneficial in *Looseness* and *Fluxes*, but that does not proceed from its binding Quality, but from its sweet friendly Nature, by moderating those sharp keen Poysons that are by some Intemperance or Accident awakened in the Bowels.

There are several other particulars which might be recommended to your Observation and Use; but if you duely follow these, and continue to walk in the strait Paths of Nature, your Eyes will be daily more and more enlightned, and you will come to see and discern in all things what is *good*, *wholsom*, *safe*, *proper* and *natural*, and the contrary, so as to chuse the one and refuse the other.

There only remains now one Objection to what I first proposed touching avoiding the use of Weapons, viz. *That if we shall do so, we shall presently become a Prey, and be over-run by Forreigners.*

To which I *Answer*; This Objection is some-what like that of the *Jews* of old, consulting whether or no they should put to death Innocent *Jesus*; *If we let this Man alone*, cry'd they, *the Romans will come upon us, and take away our Place and Nation.* Whereas on the quite contrary, for their

Wickedness

Wickedneſs in *ſlaying the Lord of Life*, God in his juſt Judgment brought upon them the *Romans* indeed, who deſtroy'd them with a Deſolation, ſuch as no Age can parallel; ſo there is juſt Reaſon to judge, that the direct contrary to your Apprehenſions will happen in this caſe; for *Innocence* is a better Bullwark than *Force*, and will more ſurely protect you than great Guns and Munition of War. And indeed what Security is there in thoſe things, ſince there is no Nation, though never ſo well furniſht with or skill'd in the uſe of them, but one time or other is ſubdued and over-run by the greater Violence of others? Whereas your *Harmleſs, Innocent, juſt Courſe of Living* will diſarm the Rage of your Neighbour *Princes*; for nothing does ſo powerfully fortifie a Nation or People as *Virtue* and *Well-doing*. For all *Wars* are ſet on foot either for *Covetouſneſs* to make themſelves Maſters of great *Treaſure* and *Spoil*, or for *Ambition* and *vain Glory*, to boaſt of their *Victories*, or for *Revenge of paſt Injuries*. Now none of all theſe will have any place in Relation to you. For *firſt*, you contenting your ſelves with what is neceſſary, will give no temptation to their *Covetouſneſs*; nor can they derive any *Honour* by vanquiſhing thoſe that make no Reſiſtance; nor pretend a Quarrel for

Injuries

Injuries received when you live at *Peace* with all the Creation: Which laſt, by a ſecret, yet powerful *Magnetiſm* will again draw all things to a friendlineſs towards you. *Whence come* Wars *and* Fightings, (ſaith the Apoſtle) *Is it not from your* Luſts? Root out the *latter*, and you will be inno danger from the *former*: Having once ſubdued our *Inward* or *Home Enemies* there will be no fear of *forreign Forces*, but all things ſhall work together for our good. Beſides, good and virtuous Examples will work far more upon our Neighbour *Indians* than Lip-preaching or external Rites of Religious Worſhip; for the firſt doth reach to the Root, and touch the inwards of a man, the latter affect only the Eye or Ear; ſo that nothing can effectually overcome the fierce Wrath, both in man and without him, but only living in the Power and Operation of the pure innocent and friendly Principle of *God's Love*, whence all Compaſſion and Well-doing proceed, that being the true Protector and Defendor of our Faith, and in which alone is perfect Peace, wherein we ſhall find reſt to our Souls. But on the other ſide, *Intemperance* and *Superfluity* do enthral Mankind, makes that their *Maſters* which was ordained to be their *Servants*, and expoſes them to continual Dangers,

gers, Troubles, Turmoils, Vexations and Miseries.

Thus in true Love to the Wellfare of this our *New Plantation*, and to you all, *My Friends* and *Country-men*, I have laid before you those things which I conceive tend to your Peace, Prosperity and Happiness: And may the good Spirit of Light, Love and Innocence illuminate you to pursue and vigorously endeavour what may conduce to these most Safe, Honourable and Desirable Ends.

CHAP. V.

The Complaints of the Birds *and Fowls of Heaven to their Creator, for the Oppressions and Violences most Nations on the Earth do offer unto them, particularly the People called* Christians, *lately settled in several Provinces in* America.

THough Nature hath formed most of our kind for *Harmony*, and endued us with *Ravishing Notes*, and the warbling *Airs* of *Melody*, yet we cannot but now for a while

while forget our *pleasant Singing*, and in *Sorrowful Tones* sigh out our just Complaints, from a deep sence of those Oppressions and undeserv'd ill usage under which we groan. 'Tis not the severity of the *Season*, nor the harshness of the *Weather*, that so much afflicts us; for to those Inconveniences of the Elements we patiently submit; but 'tis the *Treachery* and *Tyranny* that we endure from the hands of Creatures that call themselves *Rational*, and whom we never injured, but on the contrary have many ways obliged, that enforces us to remonstrate to all the Creation the Injustice of their Dealings and our Sufferings.

Cruel and *heard-Hearted Man!* does this Perfidiousness and Tyranny of thine towards us Inferior-graduated, yet Innocent fellow-Creatures, look like thy *first Estate?* Has not our Creator made and ordained thee his *Governour* and great *Vice-Gerent* over all the Inhabitants of the lower Universe, to Rule them with Meekness and Equity? and formed thee his Image, *viz.* to live in and under the Government of the divine and friendly Principle of his Love and holy Light, but you have disobeyed the Commands of our Creator, and despised the Voice of Wisdom in your Hearts, and through Cruelty, Violence and Oppression

not

not only to one another, but to all the *Host* of *Heaven*, have precipitated your selves into the fierce Wrath of God and Nature, whence have been invented all *Guns*, *Powder*, *Bullets*, and other hellish Engines of Destruction, by which you do not only plague and torment and butcher one another, but all other Innocent Creatures, whom the great Jehovah hath made for his Honour and Glory, and to sing forth his Praise, by whose Power and divine Hand we are sustained; for he bountifully gives us our daily Bread without labour of Body or perturbation of Mind; therefore in our way and according to our nature, we joyfully chaunt forth *Hellelujahs* to his Name, and rest satisfied with his good pleasure.

But depraved *Man* will not suffer us in peace or safety to go on with that Imployment for which we were made, but declares himself our Enemy, and causelessly proclaims War against us, and by force and fraud, open Violence and secret Stratagems endeavours, where-ever he can catch or surprize us, to deprive us of that Life which God hath given us.

And we are more especially astonish't to meet with these usages from those that call themselves *Christians*; who of late years have

have found out and settled themselves in the Regions and Countries of *America*, where before their Arrival we lived in a very great degree of freedom and security. But now by this new Neighbour-hood of those from whose, Profession we might promise our selves nothing but Love and good Will, our Condition is much altered for the worse, our Danger and Destruction is daily encreased, and to kill and murder us is become an Occupation and a Trade, for which purpose these *peaceable Christians* (as they would be counted) have brought with them all kinds of Snares and Engines of War and Violence, which never had before been seen, nor their frightful hellish Noises heard in our Coasts. Now how absurd is it for those who fly from Violence in one place, to begin it themselves on the Innocent in those places where they take *shelter?* How much below the dignity of a Man are those cruel and insidious Practices? How forreign from and contrary to the Doctrin of that Christianity which you profess, where 'tis expressly declared, *That whoever useth the Sword shall perish by it:* That is to say, he that by any kind of Violence doth awaken the Center of Wrath in himself, shall be precipitated into it; and therefore your most holy Prophet, the first born of the

the Sons of God, and in and by whom the World was made, ſaith, *My Kingdom is not of this World, for then would my Servants fight.* That is, My Kingdom, and that ſtate whereunto I bring my Diſciples, does not conſiſt in Wrath, Violence or Oppreſſion, but in Peace, Innocency, Love and univerſal good-Will, doing unto all as they would be done unto. And in purſuance of theſe Injunctions and Inſtructions from that adorable Prince of Peace, we have been informed, that divers Chriſtians in the Primitive times, at the firſt ariſing of the Day-Star of Gods eternal Light and Love, did deny themſelves all the violent Sports of *Eſau* and *Nimrod*, and bore their Teſtimony againſt all Oppreſſion and the uſe of thoſe deviliſh Engines of Deſtruction; and many in their own Country will not to this day be ſeen to practiſe any violent Exerciſes, as *Hunting*, *Hawking*, *Shooting* or laying of *Snares* and *Traps* to betray the guiltleſs Inhabitants of the expanded Firmament, but make it a main point of Doctrine to diſown Fighting, and uſe of Arms, and Practices of Violence, as being contrary to the divine Principle; and yet ſome of the ſame men coming into our *Indian* Territories for the ſake of a good Conſcience, and that they might exerciſe their Minds

and Liberties in peaceable Well-doing, which the Sword of Wrath disquieted and hindered them from enjoying in their own Country, did as lustily provide themselves with hellish Engines of Wrath, Cruelty and Bloodshed, as *Guns*, *Swords*, *Powder*, &c. as if they had been marching into the Field of *Mars*, rather than into a *Land of Tranquility* and *Repose*.

But tell us, *O Men!* we pray you tell us what *Injuries* have we committed to forfeit? What *Law* have we broken, or what *Cause* given you, whereby you can pretend a Right to invade and violate our part, and natural Rights, and to assault and destroy us, as if we were the *Agressors*, and no better than *Thieves*, *Robbers* and *Murtherers*, fit to be extirpated out of the Creation? Sure we are, we have not made our selves more *Rich* than our Neigbours, nor endeavour'd to establish to our selves a *Tyranny* over them: We have not taken away their *Priviledges*, nor laid *Cities* and *Countries* waste: We are not guilty of Burning of *Towns*, nor Deflowring of *Virgins*, nor Ravishing *Matrons*, nor of Slaying *Old Men*, or carrying away Captive the *Young*: We do not gather our selves into Troops to destroy those of our own kind; nor have we at any time *Plundered* them, or haled them into loathsom

loathsom *Prisons:* Nor are we offended with each other, because our *Feathers* are not all of a *length* or of the same *colour:* We eat not to *Gluttony*, nor drink to *Excess* and *Ebriety*, whilst some of our kind are half starved: Others of larger Bodies or higher Fleight, do not squeeze and oppress the Inferiors with hard Labours, whilst themselves surfeit in Riot and Wantonness: We do not rob one another of natural Rayment, nor grow proud with their Ornaments: Our Foods and Drinks are not the price of *Blood*, nor do they smell of the Violence and Oppression of *Ægypt*; but our Liquor is pure Water, and our Food is given us by the divine hand of Providence: Our Love to each other is neither partial nor dissembled; nor do we couple for Money, Honour, or any private base Interest.

Consider therefore, *O Man!* our Innocence, and thine own high Birth, and sully not thy natural Honour with an unjust pursuit to destroy us, but remember, that all the Inventers of those Engines of War and Violence, which thou usest against us, have brought them forth from the *Root of Bitterness*; and know this, that none can use them but from the Power of the same black Principle. How unworthy the humane Nature, and how unlike Innocency is it,

for thee, *O Man*, that art made but a little lower than the Angels, to hang a great *Iron Sword* by thy side, a huge *Budget* of stinking *Sulphur* and *Nitre* and *leaden Pellets* at thy Girdle, and an heavy *Gun* on thy Shoulder, and thus loaden with Violence within and without, to run through thick and thin, over pleasant Plains and craggy Mountains, playing at *Bo-peep* behind Trees, Bushes and Hedges, like a Thief or *Trepan*, taking all advantages to betray Innocency, and unsuspectedly let fly the fierce *Thunderbolts* of *Mars*, and the *Poysons* of *Saturn*, to deprive us of our harmless Lives, to the great Amazement of all the Peaceable Inhabitants of Heaven; and when all is done, the *Summ Total* of thy Exploit, and all the *Trophy* and *Triumph* of thy War like Expedition, is but this. That with the expence of much precious *Time*, and enduring more extremity of *Toil*, *Hunger* and *Cold* than perhaps thou wouldst have suffered to *save* the *Life* of one of thy wanting *Brethren*, thou hast treacherously *Kill'd a poor Innocent Bird*, whose Carkass perhaps will scarce yield thee a Penny, whilst in the mean time and with half this pains, thou mightst at thy own needful and lawful Occupation have gotten to the value of six Pence or a Shilling, and yet oft-times the time,

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charge and trouble of *Dreſſing* this thy unjuſt Prey, is double the value of it when it is dreſſed; whereas *one Pint of Milk* of it ſelf, or conveniently varied, would give thee a much more wholſom and nouriſhing Meal.

Conſider further, what an odd, diſhonourable and *Beggarly Baſeneſs* it ſeems to be in Gentlemen and thoſe of Eſtates, who live and ſpend moſt part of their time in idle Wantonneſs, Gluttony and Exceſs, and whenſoever they have a mind to exerciſe themſelves a little, and diſperſe the thick Fumes of a late Debauch, then out they muſt go abroad to offer Violence to ſome of their fellow Creatures; and they that are content to hire lewd and obſcene *Miniſtrils*, to divert them at their Revels, with a rude ſcraping on a parcel of *Cats-Guts* with their clumſey Fingers, are ſo far from returning us any thanks for that moſt pure natural and raviſhing *Muſick* that we continually afford them gratis, that on the contrary, with the blackeſt Ingratitude they ſtudy our Deſtruction: And this their Malice they chiefly execute when it is frofty ſnowy and ſevere Weather, when the Sun, the Fountain of Light and Comfort is retreated to the remoteſt Tropick, when the Earth is ſtript of Fruits and Grains, and lies bedrid and benumb'd un-

der the Bands of ſullen *Saturn*, and the Heavens with-draw their ſweet and friendly Influences, then inſtead of relieving us in our Extreamity, and preſerving us from the Rigors of the Seaſon, and of the Elements, they take their opportunity to add to our Miſeries and Dangers, and rather than fail to do us a miſchief, puniſh themſelves with Wet and Cold, lurking in private Holes to circumvent and murder us; and he is the braveſt Fellow that can kill moſt of us, which ſerves them to boaſt of amongſt their Drunken Companions in their Riotous Feaſts, when they make themſelves merry at our being buried in their inſatiate Paunches.

But why ſhould we wonder at this Violence and Unnaturalneſs of depraved men, ſeeing that they do not ſcruple to do almoſt the ſame to thoſe of their own Species? Nay, we are informed, that in the more Populous Countries, where theſe *Killing Chriſtians* live, when there happens a very hard cold froſty Seaſon, there can hardly any little innocent Bird eſcape their bloody hands, but even the Harmonious *Blackbirds*, the ſweet Quavering *Throſhes*, and the high ſoaring *Lark* (who every Morning ſends up a Sacrifice of Melody in the Suburbs of Heaven, and whom all, not

ſtupified

ſtupified into B. ...lity, are half raviſht to hear, ſuch are their charming Notes) yet all promiſcuouſly go to Pot, and fall Victims to this unparallel'd Barbarity.

And ſo far as we can perceive, we ſhall quickly be but in little better Condition, if the Trade of *Violence*, *Killing* and *Inhumanity* be encouraged, as it has been hitherto; for the *Europeans* and *Chriſtians* are far more expert in the feats of Arms, and theſe Murthering Myſteries than our former Maſters, the *Indians*, whom the Chriſtians and others do in contempt call *Heathens*, *Barbarians* and *Savage Wild People*, which indeed is true, and in their Barbarity they do as much Miſchief as they can; but they had not where-with to deſtroy us in any conſiderable Numbers, neither are they ſuch cunning Artiſts in the dark Wrath and Deviliſh Practices of Killing, nor did they attempt us but to ſatisfie their Hunger; whereas now they are encourag'd to make a Trade of ſelling our Bodies for *Brandy*, *Rum* and *ſtrong Liquors*, which the Chriſtians give them in Exchange, though the ſame proves almoſt as great a Miſchief to the *Indians* as to us, and in the end will prove of as fatal Conſequence to the *Chriſtians* themſelves.

For by ſelling the Indians *Guns*, *Powder*,

&c. they grow more expert in all kind of Violence, and practise the same not only upon us, but oft-times on one another, and in time, no doubt will attempt the same on those who furnish them with these Mortiferous Tools, as by Experience is found they have done in other places. Besides, the Christians bring them acquainted with the several sorts of pernicious intoxicating *strong Drinks*, before mentioned, the use of which makes them Mad, and tenfold more Devilish and Inhumane than they were before; for the more savage, wild and bruitish any Man is, both the more fond is he of such strong Liquors, and the more mischievous Effects have they upon him; so that rather than they will be without those abominable Drinks, after once they have tasted them, they will travel night & day with all Pains and Cunning imaginable, to hunt, kill and destroy us, and all other Creatures, not so much (now) for Food, as for the Skins, Feathers or Carkasses to sell, that so they may be able there-with to procure those *baneful Drinks*, whereas before the *Christians* Arrival they only were able to kill some few of us, and that too, as it were, for Necessity, for Food, and Skins to cover them in the Winter; but since they hunt *Fish*, and torment all the innocent Inhabitants of the Elements

Elements, so that they cannot have any rest or security; for they will sell the choicest of their *Skins* & *Furs* to procure a little *Rum* or *Brandy*, or a *Gun*, *Powder*, *Shot*, and the like, which only tend to their own Destruction, as well as ours; for as with the one they take away our *sweet Lives*, so with the other they ruin their own *Healths*, contract various Diseases never before heard of amongst them; and besides, put themselves to a World of needless Slavery and Toil to procure to themselves these Mischiefs. And is it not a shame that it should be said, (and too truly) that where the *Christians* come in new Plantations, they instead of converting, have often debauched the old neighbouring *Indians* and *Heathen-Natives*, and rendred many of them worse than they were before?

But still, tell us (if thou canst) *O Man!* wherefore dost thou thus degrade thy self to become a *Setter*, a *Trepan*, a *Snare*, a *Plague* and a *Torment* to all the rest of the Innocent Inhabitants of the four Worlds, wherein yet thou plaguest thy self more than any of them? Has not thy Creator made thee in his own Image, indued thee with divine and human Wisdom, substituted thee Governor and Deputy-Lievetenant over all, and bountifully enricht thee with a thousand Privi-

ledges

ledges and Benefits, which we poor inferior Graduates are denyed? And hast not thou power to command, by Understanding and Art, the lower Animals to serve and labour for thee, as to plough up and till the stubborn Ground (but rendered so by thy Sin) so that it becomes fruitful, and brings thee forth a great number of various sorts of gallant wholsom nurtritive Seeds & Grains, which being wisely ordered may make variety of curious Food? Art thou not endued with Strength and Art to manure, cultivate and improve the Earth, also by planting innumerable Fruit-Trees, which will afford not only good Food, but likewise several sorts of delicate and refreshing Drinks? Does not that brave Creature the *Cow*, pay thee Tribute twice a day, by filling thy Pails with Nectar, which of it self is a sublime Food, and being altered by Care and Art, makes several sorts of excellent Dishes? Doth not the bounteous *Earth*, out of her ever-Teeming Womb, by Nature and the help of thy Art, present thee with a vast Number of various sorts of beautiful, fragrant and virtuous *Plants* and *Herbs*, proper both for Food and Physick? In a word, has not our benificent and indulgent Creator freely accomodated thee with the Blessings of all the four Worlds, which almost surpass

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in Number the utmoſt reach of humane Arithmatick? Has he not appointed the *Cæleſtials* to diſtill continually their ſweet Influences upon thee? Doſt thou not command the fine ſoft *Wool* of that moſt innocent and uſeful Creature, the *Sheep*, to cover the ſelf-contracted Shame of thy *Nakedneſs*, and keep thee from the Injuries of the Elements? Art not thou poſſeſt of all the ſtately Woods and noble Trees (wherein we are content to ſpond our ſelves and build our Neſts) but thou takeſt liberty to cut them down, not only to ſupply thee with Fires, but alſo to furniſh thee with many other Conveniences, both of Neceſſity and Ornament, eſpecially to build thee Houſes therewith to ſecure thy ſelf from pinching Froſt, and violent Rains, and offenſive Winds, and parching Sun ſhine; and yet tho' we are thereby diſſeized of our antient Freeholds and Habitations, we have never been heard to murmur or repine, who yet enjoy not a thouſandth part of theſe Privi-ledges and Felicities: We pretend not to command over any of our fellow Creatures, nor have the uſe of *Fire*, nor the benefit of *Houſes*; we wear none but our own natural Cloathings, and are continually expoſed to all the Injuries of the Elements; neither are we endued with Arts and Sciences,

Crafts

Crafts and Mysteries, whereby to make any Advantages to our selves, so that we have nothing to trust to but only the divine Hand of our Creator; when he gives us a *Breakfast*, we know not where we shall have a *Dinner*, nor what it will be; so when we *Sup*, we know nothing of what Food, or where we shall eat on the Morrow, but wholly rely upon our Maker, who never faileth to comfort and feed us; for a few, and simple mean things sufficiently serve our turns, and relieve our wants, and therefore we need not many; our Desires never wandring beyond the necessities of Nature; our Food is innocent and our Drink simple Water, therefore we are not sick, but live our appoint time in perfect Health.

Wherefore then, O Man! shouldst thou lie in wait to shorten our days, to disturb our Repose and interrupt our Harmony by the hellish Noise of thy Guns, Arms, Snares and Stratagems? Or why dost thou teach thine Off-spring, as soon as they are able to handle a Stone, to fling it at us, as if we were your Enemies? Are not those of our winged kind, that inhabit the most sweet and sublime Element, the Air, more Noble than any of the inferior Creatures, that grovel upon the Earth, or hide themselves in the Waters? And do not all men delight

light to hear our *Melodious Consorts* and Musical Notes, filling the Heavens and Earth with our delightful Songs, which we chaunt forth in honour and praise to our Creator, being free from Envy, Strife & Contention, from carking Cares and Vexations, all places being our Home, and we go freely where we please, except when entangled in thy treacherous Gins and Devices, for which there is no pretence or provocation, nor the least colour of Reason why thou shouldst envy our simple innocent Life, seeing we cannot by our Death contribute any thing to thy Happiness, who art already so plentifully stored with the great and gallant Priviledges and Advantages before-mentioned. And, O! what a brave noble wise Creature would *Man* be, and what Honour and Glory might his Government bring unto his Creator, as well as Comfort and Happiness to himself and all his fellow-Creatures, if he liv'd innocently, and did but as we poor Creatures do, *viz.* answer that end for which he was made, and do as he would willingly be done unto.

I have heard, that one of the cunningest of our kind, *viz.* a *Jack Daw*, who (like some pretended Christians, loves Churches, more for convenience and shelter than *Worship*, having made a Nest in the Steeple, or some

part

part of the House, where a number of them use to meet for performing their publick exercises of Religious Worship, and by means thereof, often hearing a great noise below, was prompted, by curiosity, to enquire the occasion thereof; so listening attentively, he heard the men there met were a reading the Commandments of God, where 'tis said, *Thou shalt do no Murder:* To which all the People answer'd, *Lord incline our hearts to keep this Law.* And afterwards they proceeded to read many good Prayers to God to *forgive them their Trespasses & Mis-deeds, all their Violences and Abuse of Gods Creatures, &c.* Which extreamly rejoyced the poor Bird to hear; so he returned to his fellows, and acquainted every Bird that he met with in the Airial Plains, of these glad Tidings, *That* MAN, *their Tormentor and vigilent Enemy did now repent of the Evil of his Ways, and would now commit no more Murders, nor Acts of Violence on the Innocent.* Which was receiv'd with an universal Acclamation of the Volatile Troops, and now with redoubl'd *Notes* began to sing louder *Anthems* of Joy and Gratitude for so great a Blessing, which would give a general Peace to the whole Creation But their Mirth was but short-liv'd; for the very next day this *Daw*, with some others was abroad seeking for

Food,

Food, and there comes one of the same Persons whom he had seen so devoutly praying in the Church, and lying in ambush with a long *Gun* cramb'd with *Brimstone* and *Nitre* and *murthering Pellets of Lead*, as soon as he spy'd his opportunity, let flie at the harmless Birds, and kill'd several of them upon the place, and wounded others; those that escaped acquainted their Fellows what they had seen and suffered, and bid them look to themselves, whatever fair words men might use; for they say, and do not; they pray God would incline their hearts not to commit any Violence, and yet the Profession, the very Trade of Killing is one of the most Honourable Callings amongst them in their esteem: They with their Lips desire the Lord would forgive them their Oppressions and Violences, and in their Hearts resolve upon, and by their Practices continue the same Outrages. Thus vain and depraved Men, through their wanton and extravagant Desires after those things which they need not, nay, which are much more prejudicial than profitable unto them, do draw upon themselves a deluge of Calamities; the more they have, the more they need; for as their Possessions and Enjoyments are enlarged, so continually in proportion are their greedy *Desires* augmented, like

like Persons in a Dropsie, coveting after more Drink, because they have ingurg'd too much already; and so through Transgression and Violence that Noble Rational Creature, becomes the most miserable of all Animals, who was made in the beginning not only the Supream, but most Happy, and Wisest of all: And although we are daily subject to all his Snares and Violences, yet still we would not for a thousand Worlds be in some mens condition; for they have made themselves not only subject to a thousand Miseries in this Life, but more especially in the World to come, which has no end; whereas both our Joy and Sorrow terminates with this Life, and extends not beyond the short horizon of Time: And though we do undergo great Inconveniences, and often lose our dear Lives sacrificed to irrational and ungodly Violence, yet let him know, That he himself is and shall be thereby the greatest Sufferer; and therefore we advise him to be careful that he do not awaken the fierce Jaws and ravenous Mouth of the *Wrath*, for fear he be thereby in the end swallowed up, and there be none to deliver him.

Canst thou, *O Man!* accuse us for breaking or transgressing Gods pure Law in Nature? Are we guilty of Cheating, Lying

or

or bearing false Witness, of Gluttony, Drunkenness, or taking the adorable Name of our Creator in vain? Have we usurpt upon thy Priviledges, taken away thy Lands, or laid waste thy Houses? Do we not abominate thy Uncleannesses, and observe the proper times of our Couplings? Are not our Males tender and loving, and our Females so chaste that they will not admit the greatest Courtier amongst us to touch them out of their proper Seasons? Are either of us ever jealous of each other? Where canst thou find amongst all the numerous Inhabitants of the four Worlds, so much Abstinence, Love, Constancy and Chastity as in our kind, our Males taking the like care and Industry as the most sober provident well-disposed Man does for the Preservation and Accomodation of his dear Wife and tender Children; for during the time of our hatching and breeding up, they duly take paine to provide and bring home Food for their Females, whilst they sit, and also for their Young Ones after they are brought forth; neither do they visit the Nests of others, but keep close to their first chosen Loves; therefore *Anger*, *Jealousie* and *Contention* (those Thorns which render most of your Down-Beds uneasie) enter not into our unbounded Habitations.

We contend not, nor wrangle about our Pedigrees, nor trouble our Heads about Noble Birth and State; neither have we any Law-suits for Rights, Priviledges, Lands or Inheritances; the whole expanded Ante-Court of Heaven our Creator has given in common amongst us, not limiting us by any Land-marks; the vast and spacious Air is our natural City, whereof we are all born free; nor have we forfeited our Charter: The Composition and Elements of our Bodies are more brisk, lightsom, agile and pleasant than any other Creatures, as coming nearest to the *Cœlestial Quires* than the heavy dull melancholly *Earth-creepers*, or Phlegmatick Inhabitants of the Ocean; therefore we can remove many Miles in a very few hours, and mount our selves to the lofty Regions, and there behold the wonderful Secrets of our Creator in the generation of *Meteors*, how soft Vapours are *cran'd up* by the Suns strong Beams, and condens'd into *Clouds*, and thence distill'd into *Showers*, to enable the Earth to afford us Nourishment; how falling Drops being intercepted in their way, congeal into flakes of *Snow*; and how *hot Exhalations* imprison'd in surrounding Vapours of a cold and contrary Nature, force their Passage with bright *Flashes* and terrible

Noises

Noises, which you call *Lightning* & *Thunder*; whilſt in the mean time, whilſt we ſurvey near hand theſe Wonders, our fallen Prince [*Man*] is confin'd to his Earthly Palaces, puzling like *Swine* in Dung and Dirt, or rather like *Moles*, always moiling, yet always blind.

This Active Life, joyn'd with our innocent ſimple Diet, preſerves us from being afflicted with Diſeaſes; Your *Agues* are as unknown to us as their Cauſes and Cures are to your *Phyſitians*; We have no *Feavers*, becauſe we never burn with *unnatural Luſts*, nor *Dropſies*, becauſe we never drown our Faculties with over-charg'd Bowls; neither are our Joynts crampt with the *Great Pox*, nor our Skins deform'd with the *Small*; Our Young Ones are not tortur'd with the *Evil* or *Rickets*, nor thoſe of riper Age with *Trembling Palſies*, *Putrifying Scurvies*, or any the like cruel Diſeaſes! ſo that rarely any of our kind dye unnatural Deaths (unleſs occaſion'd by the Treachery or Violence of Man) but we are by the goodneſs of our Creator bleſſed with Health and long Life, not ſubject to Diſtempers, ſlaviſh Labours, Cares, or any other Perturbations either of Body or Mind, becauſe we ſtill continue in the conſtant Obſervation of that pure innocent Law of God in Nature, in which we

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were first created, and do still retain those natural Gifts and Self-preservations which we were endued with in the beginning; for the Lord made all Creatures sound and healthful, and now if any are otherwise it is because they have forsaken Gods pure Law, and depraved themselves; the most fatal Instance whereof is Man, who was in his Creation adorn'd with wonderful Gifts and Graces, both divine and humane, and in every respect made more compleat than any other Inhabitants of the material Worlds; but behold now how miserably is he degenerated and shut up in Ignorance, Folly and Blindness, by his stepping out of that innocent Law God had placed him in, and giving way first to the Insinuations, and by degrees to the Tyranny of the fierce violent wrathful poysonous Spirit, which has not only captivated his Soul to all Evil, and exposed his Body to innumerable Diseases, but also enslaved all the vast Multitudes of the four Worlds; for he being our Angel and Governour, therefore we partake in the sad Consequences of his Transgression and Fal, but none so much as himself, because none sinned, nor broke God's pure Law but himself; for not only those of our kind, but all others (except *Man*) do still retain that truly Noble and universal Language

guage which our Creator endued us with in the beginning; and though carried or voluntarily flying into remote Climates, many hundred Miles distant, can as intelligibly understand those of our own kind, as nearer home where we were bred; but it is not so with our Prince [*Man*] for if he travels but four or five hundred Miles, or shifts three or four Degrees of Latitude, he must have an Interpreter, or else he can no more comprehend the Language of those of his own Species than he can do ours; And yet what a clutter does he make about Languages and Scholarship, spending the prime part of his Life (which ought to be entirely imployed in the Study of *Nature* and *Wisdom*) in learning a few Canting words, of the Basis and true Root whereof he knows nothing; whereas we need no tyrannical Schoolmaster to lash us into the knowledge of Grammer, or teach us the use of Letters, since we can by our Natural Tones communicate whatsoever is needful for the Relief or Preservation of each other, still varying that Tone according to our Necessities.

Do not therefore boast, *O Man!* nor grow proud of thy great Knowledge and Parts, nor usurp to thy self a License to oppress and domineer over both the weaker

of thine own kind, and all other innocent Inhabitants of Air, Earth and Sea: From whence didst thou derive thy Authority for killing thy Inferiors, meerly because they are such, or for destroying their Natural Rights and Priviledges? Is it not from thy Fall? Has not Transgression been the occasion thereof? And is it not the Effects of the fierce Wrath, where every form hath its motion and operation in Discord; And hast not thou by adhearing thereunto, and being govern'd by the Serpentine Nature, attracted unto thy self a thousand Evils and Calamities? For what inferior Creature in the World is afflicted with so many Diseases of Body and Perturbations of Mind as thou art? Also, art not thou the most helpless and forlorn Creature of the Universe, and more subject than any of us to receive Impressions from the Injuries of the Elements? For art not thou beholding to the in- for Graduates for thy Cloathing, and a great part of thy Food? And art thou not continually assaulted with inward and outward Enemies? with perpetual Plagues of Suspitions, Fears, Jealousies and unsatisfied Desires? And dost not thou fear those of thy own kind more than all the fierce Savages of the Deserts?

What Authority dost thou retain over the

the Elements? or what favour or kindness will they shew unto thee, more than to us poor Inferiors? When once they get the Mastery, will not the *Water* drown thee, the *Fire* burn thee, and the *Earth* swallow thee up? Nor hast thou any more command of the *Air*; How hast thou lost those spacious Dominions the Creator invested thee with in the beginning? Examine thy self, *O thou Two-Leg'd unfeather'd unthinking Thing!* What canst thou truly boast of now, according to thy common way of Living, more than we? A *Crane* hath a longer swallow, and therefore 'tis like takes more delight in receiving its Food and Drink; and yet many of you make the pleasure of your Throats your business, I may almost say, your *godd:* The *Eagle* can vastly *outsee* you, the *Vultur out-smell* you, every one of us *hear* more nimbly; for *Chastity*, our *Turtles* vye with the very best of [illegible]; for *Paternal Affections* towards their young, our *Pelican* exceeds you, and for returning *Love* towards helpless Parents, our *Storks* may shame you. Dare any of your *Songsters*, *Musick-Masters*, *Choristers* or *Organ-Players* compare with the ravishing Notes of a Morning *Lark* or an Evening *Nightingale*? What more certain Knowledge have you of the Times, or the changing of Seasons,

or any the like secret Operations of Gods Power in the internal & external Nature? Are not thy *Astrological Predictions* generally false, and thy *Prognostications* of the Weather scarce so significant or certain as the Chattering of our *Magpies*, or the Screaking of a *Peacock*? Are not all thy Methods of *Physick* as fallible? And dost thou not venture blindfold at these things, by Guess and Chance?

Consider therefore, *O Man!* that thou art the unhappiest of all Gods Creatures, and that thou dost excel all others in Cruelty; for if thou hadst thy Will, thou wouldst hardly leave one of our innocent kind alive to sing forth the Praises of our Creator, and to wellcome in the great Eye of the World, and the delightful Spring, at whose Approach all things rejoyce, and chaunt forth Hyms and Praise to the Creator, every thing according to its kind and nature (*Man* only excepted) whose Teeth are imbrew'd in Blood, which will not be for his good, but hath thereby broken the holy Commandments of his Creator, as the Scriptures of Truth do testifie, *I will, saith the Lord, cut off that Soul from the Land of the Living that defileth himself with Blood.* Consider also, O Man! how unpleasing, dolerous and frightful would it be to thee in the

the pleasant Moneths of *March*, *April* and *May*, when thou walkest in the delightful Fields, if thou shouldst not hear the pleasant and refreshing Charms of those of our kind, would thou not fear, say and think, that the Creator was angry, and that some Judgment was near at hand? Why then dost thou thus endeavour to bring all our joyful Tones, Notes, Sounds and melodious Harmonies into Mourning and Silence, and to root us from off the Earth, and that we should have no Beeing or Habitation in the Elements, which are as much our Right by *Elohim*'s great Charter as they are thine. Also, how Monsterous, Cruel, yea, and every way Ridiculous doth Man behave himself to all those of our kind? for though many do not, cannot delight themselves with the best Instrumental Harmony those of their own Species can make, yet all men love and delight in our pleasant Tunes and Harmonies; and yet neither our Innocency nor our Ravishing Notes will appease his Fury towards us, but many of them in the hard and severe Winter will rise betimes, and spare no pains to kill us, and on the other side, when Spring comes, the very same men will rise as early to walk in the open Fields, Groves and Meadows to hear our Melodious Songs and pleasant Harmonies. Oh! manifest

manifeſt unparallel'd Contradiction and Cruelty! Does this look like *Man* in his innocent eſtate, who was made but little inferior to Angels, and an Aſſociate with God himſelf, who endued him with both divine and human Wiſdom? Alas! No.

Leave off then, *O Man!* for ſhame leave off thy Pride, and thy vain Glory, and boaſt no more of thy Knowledge, and Dominion, and Authority; for in truth thou art *poor*, and *blind*, and *weak*, and *helpleſs*, and *miſerably ignorant*; ſink down therefore into Humility, and ceaſe from Cruelty, firſt againſt thoſe of thine own kind, and then thou mayſt come to ſee and abhor the Error of oppreſſing thy Inferiors; for this is the way to retreive thine Honour and Dignity, to bring back the Golden Age, and that Innocent Eſtate, which by oppreſſion, cruelty and violence thou haſt loſt; for *Mercy*, *Innocence* and *Well-doing* are well-pleaſing to our Creator, and agreeable to the noble divine Principle, and attract the ſweet Influence of the Cœleſtials, ſo that the *Merciful*, and the *Peace-Makers* and *Peace-Preſervers* ſhall be filled with all good things; for as Man was created after the Image of God, ſo in him are contained the true Nature and Properties of all Elements; and ſince God is both the Maker and Preſerver

of

of all Creatures, there is no doubt but Man (his *Vice-Gerent* here below) ought to imitate his Soveraigne therein; but instead thereof he sets himself to destroy not only those of his own kind, but also all other Creatures; so that through Sin and Vanity he is become a professed Enemy to all the *Host of Heaven*. How many thousands of our innocent kind have been murthered by *Guns, Traps, Snares, &c?* and many thousands both of our Males and Females have lost their loving Mates by the like *Stratagems*, and no Pity or Compassion taken by *Man* on our miserable Sufferings, but rather they encourage each other to our destruction, and cry, *Hang these scurvey Birds, shoot them, destroy them, they are good for nothing but to eat up our Corn:* As if God that created us had done it in vain, as if he intended us not a subsistance and Food? What right I pray, has Man to all the Corn in the world? or why should he grumble and repine if we take a few Grains to supply our Necessities, whilst he squanders away such Heaps upon his Lusts?

Wherein I fear he has so much besotted himself, and by continual Practice is become so harden'd, and has so powerfully irritated the dark Wrath in himself, that all our Remonstrances to him to move him

to

to Mercy and Compassion, and to forbear polluting himself with the Blood of the Innocent, will be but in vain, and that we must still sigh and groan under his Cruelty and Tyranny, which at long-run will return seven fold upon his own guilty Head.

The *B---ds* Supplication.

O H, Thou Great and Immortal Creator! Cause of Causes, Fountain of Being, God of Nature, Author, Preserver and Upholder of this glorious Universe, Parent of Angels and Men, and all other Animals inhabiting the vast Deeps, or the spacious Earth, or the unbounded Air, Thou hast given a Well-being and Self-Preservation unto all thy Creatures; but Man, *whom thou hast made our Lord, having cast off all Affection towards us, disobeying thy holy Commands, has plunged himself into the Fountain of fierce Wrath, and therefore above all things desires and delights in* Violence *and* Killing; *for nothing will satisfie the hungery Wrath but Slaughter and Blood,* (for every thing must be maintained by its Likeness) *so that his Rage is now grown so active, that we have no place that can secure us from his Violence, but he continually pursues, seeking to take away our innocent Lives. The ungrateful and terrible Noise of his* Guns *drowns our sweet* Melody; *the whole Air is infected with the stinking*

ſinking Fumes *of his murthering* Powder; *no place is free from his* Ambuſhes, Nets, Gins, Pitfalls *and* Snares, *ſo that the ſight of a* Man *is become moſt dreadful and terrible unto us, whereby our Lives being always in danger and fears, are made grievous unto us: Every Noiſe we hear we are afraid our fierce Hunter is near; And tho' we cry and make our mournful Complaints, no Mortals will hear us or take pity on us, but divert themſelves with our* Death, *and laugh and ſport at our* Deſtruction. *So that we have no Friend, no Patron on Earth to help or commiſerate our miſerable eſtate, and reſcue us from their Treachery and Cruelty; none to fly unto but thee, O holy Fountain of Light & Life, to whom we ſend our dolorous Cries and mournful Complaints; for we proceeded from thee, and thou art the Lord our Maker; preſerve us, thy poor Creatures in that natural Liberty and Safety wherein thou haſt placed us; reſtrain the hands of Violence, inſpire all that profeſs thy Name with the Spirit of Meekneſs, Tenderneſs, Mercy and Compaſſion both towards each other, and all thy Creation, that their* Swords *may be turned into* Pruning-Hooks, *their frightful* Guns *into* Inſtruments *of* Melody, *and there may be no more* Fighting, Wounding *or* Killing *in all thine holy Mountain.* Amen.

FINIS.

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1783

Advertisement.

THere is lately publish't by the Author of the *Country-Man's Companion*, a Treatise entituled, *The Way to Health, long Life and Happiness, or a Discourse of Temperance, and the particular Nature of all things requisit for the Life of Man.* Wherein is contained, 1. *A Description of the four grand Qualities, and how every man may know his own Complexion, whether* Chollerick, Sanguine, Phlegmatick *or* Melancholly, *and what Diseases they are most subject to; also what food is most agreeable to Persons of every Constitution.* 2. *Of the excellency of Temperance, and the Benefits of* Abstinence *and* Sobriety. 3. *A Discourse of the several sorts of Beasts, and of their Flesh in particular.* 4. *The Proper and most Natural way of preparing, viz.* Boyling, Roasting, Baking, Stewing, Frying *and* Broyling *of Flesh and other Food.* 5. *The Seasons of the year in which most People are liable to Diseases and Mortality, and the Reasons thereof, and what Food is best to preserve Health at that time; Shewing also the Seasons of the year in which most sorts of Flesh are unclean and apteſt to contract Diseases; and what times men may eat Flesh with least danger to their Health.*

Health. And of the Nature of Summer Fruits. 6. *Of* Waters, Ale, Beer, *and* Tobacco; *also of* Clothing, Houſes *and* Beds, *and what great Benefits ariſe from Moderation and Temperance in thoſe things.* 7. *Of each particular Trade, as* Shop-keepers, Carpenters, Joyners, Sea-men, *&c.* 8. *Of Herbs, Fruits & Grains, and the nature and operation of each* 8. *The Miſchief of* Variety *of* Meats *and* Drinks, *and the inconveniences of* improper Mixtures; *and on the other ſide, what Foods are fit to be compounded. Of* Colours, *and how, with* ſeven perfect Colours, *to imitate and repreſent all the Appearances and Colours in the whole Univerſe.* 10. *The Reaſons in Nature why Cities and great Towns are ſubject to the* Peſtilence *and other Diſeaſes more than Country Villages.* 11. *Of Infection or Catching-Diſeaſes, and how they are transferred from one to another.* 12. *Of* Women, *their Natures, Complexions and Intemperances, &c.* 13. *The cauſe of* Surfeits, *and how to prevent them, and keep the Body in Health: The danger of drinking after ſuperfluous Meals. And what it is that chiefly breeds the* Scurvey *in the Blood. Of* Suppers, *and what ſort of People may uſe them without prejudice to their Health.* 14. *Of* Windy Diſeaſes, *the Reaſons thereof, and why Engliſh People, eſpecially* Women, *are ſo much troubled there-with. The Evils of eating & drink-*

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ing Food too hot. And Mischief of eating and drinking between Meals. Of Fatness, *and what sort of People are subject thereto, as also how to prevent it.* 15. *Of* Bugs, *and from what Matter they do proceed, and how to prevent their Generation.* 16. The Vermin-killer, *being several easie sure Receipts to destroy Vermin.* 17. *A short Discourse of the Pain of the Teeth, shewing from what cause it does chiefly proceed, and an experienced easie way to prevent it.* 18. *How to cure all Cuts, Wounds, Bruises,* &c. *without Salves, Ointments or Plaisters.* 19. *Of Marriage, and the Inconveniences of unequal Matches; that they make no Harmony, and the Evil consequences that follow, more especially for Young Men. With several other most useful Observations, too large here to be enumerated; convenient for all that are Lovers of Health and Strength to observe.* To which is added, *A Treatise of most sorts of* English Herbs, *either Physical or fit for common use; shewing,* 1st, *The apt times to gather them* Astrologically, *when the Planet that governs them is strong and well aspected, the same being there calculated for* 19 *Years:* 2dly, *How to preserve and keep them without losing their Virtues: And,* 3dly, *The best way of using them in* Posset-Drinks, Decoctions *and* Cordials, *so as not to destroy the pure spirituous of them.* Printed and Sold by *Andrew Sowle*, at the *Crooked Billet* in *Holloway-Lane, Shoreditch.*